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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 345.)

IN 1764, the letters from Tranquebar state, that in May, Mr. Swartz and another Missionary had gone on foot to Tanjore and Trichinapoly, preaching the Gospel to Christians and heathens. At Tanjore he erected a small meeting-house, in which to preach, and also to teach children. He preached even in the palace of the king of that place; where he took occasion, from questions asked him concerning worldly matters, to turn the discourse to things relating to God and heaven. The king was present, and heard him without being seen by him.

In 1765, Mr. Hutteman, in making a report of his mission, states the case of several professors of Christianity who had been converted from a life of sin to a life of holiness, and also the good effects of the conferences he had had with heathens. His account of the conversion of a Pandaram deserves particular notice.

"He was a priest of Isuren's sect, a man of the noblest tribe, and of great judgment and learning. It is now more than a year that this man visited me, and declared the scruples of his conscience, and expressed himself warmly against the vanity and wickedness of the Malabar religion. I told him, that the religion of the blessed Jesus was admirably fitted for such souls as are really concerned about their eternal interests—that feel with a deep compunction the load of sin. At the same time, I plainly told him the

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many difficulties that attend the embracing of this religion; that he must sincerely renounce the wicked world, and all the sinful lusts of the flesh; must prepare for ill treatment and persecution, even from those who formerly venerated him; however, that all these difficulties are surely infinitely out-weighed by the inexpressibly great rewards proposed in the Gospel, and by the inconceivably dreadful threatenings against the despisers of this religion.

"He went away, and promised to deliberate upon these things, and I did not hear of him till last November; when he returned to this place, and was courteously entertained by the heathen merchants, who venerated him as their priest: meanwhile, he visited me now and then, and was present when Divine service was held in the Malabar language. At last it pleased the Lord to work in him a thorough conviction. He took his solemn leave of the heathens, declaring unto them the reasons why he did forsake the Malabar religion, and embrace that of the Christians. After he had been several weeks amongst us, he wrote, at my desire, his life, and the reasons that induced him to turn a Christian, as follows:—

"My name is Tondaman Mudaly; I was born near Tirunawaly, in the kingdom of Madurei, in the year Pingala Warusham, 1737. In my infancy, my parents taught me, that there was a Being who had created heaven and earth, and that good men would go to heaven, but the wicked to hell; and in my youth I began to be solicitous for the salva-

tion of my soul : for which reason I was assiduous in reading our books. In my fourteenth year I resolved to choose the life of a priest or pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

"About this time I was so unfortunate to lose both my parents; this confirmed my resolution, and I inquired for the most famous pandaram who could make me a disciple by baptism, and teach me the forms and prayers, and all things necessary to a true pandaram. I was told that three hours from Majaburam at Tarmaburam, in the kingdom of Tanjore, there was such a one : hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure by my penances salvation to as many as possible ; I therefore asked leave of my pandaram to go on pilgrimages, to which he consented, and permitted me to sacrifice wherever I should come.

"Reading frequently with attention our books, I was surprised to find our gods were born of father and mother, and that quite different operations were ascribed to them : to Bruma the creation, to Wishtnu the redemption, and to Siwen or Isuren the destruction. I likewise found that the same gods were subject to many imperfections : Biruma (or Bruma) knew not who had killed his wife ; and Perumal (or Wishtnu) was ignorant of his wife's being ravished ; he knew not his father's death till he learned it by letters, &c.

"I was much scandalized by the profane and immoral service performed in our pagodas." (He here relates some shocking particulars of the impurity of the Hindu worship, which we recommend to the attention of the advocates of Hinduism.)

"All this, the feelings of my conscience told me, could not be from the eternal God, whom reason and

the still voice of nature proclaim to be an Holy Being, who abhorreth vice and impurity, and delights in virtue and chastity : this must undoubtedly be from Satan, the father of lewdness. However, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, thinking that if it was really wrong, so many thousands of people could not follow it : and so I went on, visiting one pagoda after another.

"At last I came to Cuddalore, and was informed that here was a priest who taught the religion of Parabara Wastu (the Supreme Being) ; and when I visited you, and heard the Wedam (religion) of Parabara Wastu, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of reason and conscience. All the doctrines which your Wedam proposeth lead directly to the honour of the only true God : may his Name be blessed for ever ! It describeth man as he really is, sinner and guilty ; it rejects the unavailing atonements by penances performed by a miserable sinful wretch. Must not a mountain be supported by a mountain ? Can the ant be a match for the lion ?—The holy and dreadful sufferings of Jesus Mattiastar (Redeemer or Reconciler) have atoned for the violated rights of the Divine government. Your Wedam enables a man to curb and subdue his passions and wicked appetites of the flesh ; and makes the mind in love with holiness by the spirit of Jesus. It containeth the clearest revelation of life and immortality, and such grand promises that are more than sufficient to bear us up in the course of a Christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obstinate vice and impenitence so dreadful punishments, that are enough to counterpoise the momentary and fleeting pleasures of sin. It is there-

fore my firm resolution to embrace this Wedam, to live and die in it. I have weighed the Malabar religion against it; but, alas! the former is too light; I know it is of Satan, and the direct way to ruin soul and body.

"Parabara Washtu, Creator of the universe, have mercy upon me! O how do I bewail that I have been 28 years thine enemy! I have forsaken thee, the living fountain, and worshipped idols, whom thou abhorrest. Jesus Nadar (redeeming Lord,) impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of Holiness, sanctify my heart, and form me into the likeness of the blessed Jesus. Amen."

This man was made master of the Malabar School. Soon after his conversion he received the following warning letter from the College of Pandarams, of which he had been a member:—

"The grace of Siwen, the creator, redeemer, and destroyer, be effectual in the soul of Arunasalam. If you inquire into the reasons of our writing this letter to you, know then: you were on a journey to the holy place of Casby, and behold, by the cunning fraud of that arch enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who were no better than the Parryars, and to hear and be instructed in their despicable Wedam (i. e. religion.) O, in what amazement were we thrown at the hearing of this! The moment we heard it we met in the divine presence of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write you many words on the subject to a man of your understanding. Did you belong to the cruel populace, many words might be necessary. Remember, Arunasalam, your change is like a king turning Parryar. What have you wanted amongst

us? Had you not honour and subsistence sufficient? It is inconceivable what could move you to bring such a stain on the character of a Pandaram. We must impute this misfortune which has befallen you to a crime you have committed against God in your former generation. Consider, Arunasalam, the noble blood of the Tondamar from whence you sprang. You associate yourself to the basest people, that eat the flesh of cows and bullocks; can any wisdom be amongst them? The moment you receive this letter return again to this place. May Siwen give you understanding!

"This is divine oracle, written at the command of his holiness, the head of the Pandarams at Tarmaburam."

To this letter he returned the following answer:—

"The grace of Parabara Wastu, who is Jehovah the living God, the very blessed Creator and Preserver of the universe, fill the souls of all Pandarams at Tarmaburam. I have received your letter, and have read the contents with true compassion. Will you know the reason? It is this: you have unaccountably forsaken the living God, the eternal Creator of all that exists, and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the arch enemy of all that is good, the devil. You give divine honour to men, who were born of father and mother, and who during their life have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obscenest facts, whereby lust, the fire of Satan, is furiously kindled at an instant. My heart melts within me. I weep over you. Fourteen years have I been witness of your infamous worship in your pagodas; and I am in my conscience convinced that you are in the road that leads directly to hell and eternal ruin. How holy, how majestic is God described in the Wedam

of the Christians! You call them a base and ignorant people; but this is owing to your pride, which cometh from that proud spirit Satan. Come, my dear friends, and worship with me the God who made you. Be not deceived to expiate your sin by washing and sacrifice of Lingam: the Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pitieth you. You know the integrity of my life; and you never heard scandal of me: could you then think that I should renounce the religion of my fathers without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me, wretched sinner, out of Satan's captivity. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom: you also can inherit it when you repent. I have changed my religion, but not my cast. By becoming a Christian I did not turn an Englishman: I am yet a Tondaman. Never did the priest of this place desire of me any thing contrary to my cast. Never did he bid me to eat cow-flesh or beef, neither have I seen him eat it, or any of the Tamulian Christians, though such a thing be not sinful in itself. Turn to the living God: so writeth Arulananden, formerly a Pandaram, but now a disciple of the blessed Jesus."

We have chosen to give this account at length, because it will be seen to bear directly and with great weight on almost all the questions lately so much contested in the British Parliament. The gross impurity of the Hindu worship; the practicability of converting to Christianity, Hindus even of the highest cast, by the force of truth and reason, under the influence of Divine grace; and the absence of any danger of commotion from such conversions, even in cases the most likely to excite the rage of the Bramins, are all well illustrated in this transaction;—and it cannot be denied that the circum-

stance of its having been placed on the records of the Society for promoting Christian Knowledge, long before any controversy had arisen on this subject, renders the testimony which it supplies peculiarly valuable, inasmuch as it completely refutes the charges of misrepresentation and falsehood which have been so clamorously urged against those who, in the present day, have reasserted the same facts.

In 1766 the Rev. Mr. Christian William Gericke, so well known afterwards in the annals of these Missions, was received as a Missionary by the Society for promoting Christian Knowledge, on the recommendation of Professor Francke.

In the Annual Report of 1767, the Missionaries (whose conduct is highly commended by Governor Palk of Madras) observe, that they regard their conferences with the heathen as a main part of their business. Little treatises had been dispersed among them. Some defended their idolatry, and alleged, that if they should embrace Christianity, the people of their cast would be offended and their idols would punish them. Others, however, listened to the Christian doctrine with attention. Mr. Kiernander, the Missionary at Calcutta, gives an account of the conversion of a Jew. This year Mr. Swartz removed from Tranquebar, and went to Trichinapoly to establish a Mission there.

In the Report of 1770, the history is given of a recent convert from Popery, a priest of the Dominican order, who had been an inquisitor. The Missionaries at Cuddalore, Messrs. Hutteman and Gericke, write, that they "go about daily into the country to preach the gospel to the Gentiles, many of whom hear their discourses with attention, but make several objections to Christianity; which they endeavour to answer by shewing them the falsehood and absurdity both of their premises and conclusions, and by distributing

among them some tracts in the Malabar language, wherein the truth of the Christian religion is set forth in a short but nervous manner. They do not, indeed, see any immediate effect of their labour in this Mission, but they look upon themselves as husbandmen who cannot expect to sow and reap at the same time. There are at present about 200 Europeans at Cuddalore, who were in the most forlorn condition with respect to their spiritual concerns, and in the greatest danger of apostatizing to heathenism. The Missionaries have therefore continued to dedicate part of their labours to them, and, they bless God, not without success. Many, who from deistical writings, and the profane scoffings of infidels, had been sadly prejudiced against the Gospel, begin to be influenced by the power of it."

Mr. Swartz writes, that "he visited the Christians at Tanjore, having got, as usual, leave from the king. He continued with them near three weeks, preaching commonly three times a day, in the Malabar, Portuguese, and German congregations. Before he left the place the king, being desirous to hear him, sent for him, received him kindly, and asked him several questions relating to religion. Mr. Swartz, likewise, at his request, explained to him some of the principal doctrines contained in the Scriptures. The king listened to him with attention and seeming delight, and assured Mr. Swartz of the satisfaction he had felt at hearing many things which he had never heard before."

"In January, 1770, he paid a second visit to Tanjore, and continued there three weeks, during which time he saw the king but once, when he was asked some further questions concerning the doctrines of Christianity. He had, however, daily opportunities of talking to large companies of Gentiles, the poorer sort of whom seemed desirous of hearing the Word of God. He likewise

visited the principal servants of the king, and declared to them the counsel of God touching their eternal salvation. One day, when he was preaching to a large congregation at the entrance of the palace, he had word sent him to stay a little longer, in order to wait on the king, who was, however, diverted from his intended conversation with Mr. Swartz."

In the Report of 1772, is contained an account of a six-days' journey which Mr. Fabricius made to Conjeveram.

"The road he took was through Poonamaley, a populous town, whereupon, setting down on one side of the market street, the people soon came about him. Besides representing to them the sin and folly of worshipping idols, he laid before them the pure doctrine of the Gospel. In the beginning of his discourse, one of his hearers, thinking he was a Romish priest, objected that they had also images in their churches; but he satisfied them to the contrary, and at their desire informed them to what purpose their churches did serve, and how Divine worship was performed in them. They listened with great attention to what he further observed concerning the doctrines of Christianity, and (as Mr. Fabricius observed every where in his journey) repeatedly confessed that it was altogether the truth. After dinner he explained to them, more particularly, some points of the Christian religion, and gave them what seemed to be a satisfactory answer to the question they proposed to him about the lawfulness of animal food. Before he took his leave, he read the Malabar letter by way of repeating his instruction, and at their desire left it with them."

Mr. Swartz was at this time labouring with great diligence at Trichinapoly, assisted by five native catechists. He thus describes their proceedings:—

"In the forenoon three of the catechists go abroad, by turns, to con-

verse with the heathens; a fourth instructs the children, and the other helps Mr. Swartz in teaching the people who desire to be baptized. Besides which, Mr. Swartz himself catechises, for an hour every day, the children who have learnt English. In the afternoon, they all visit either Christians or heathens; and, every month, two of the catechists travel some way into the country, to make known the Word of God to the poor Gentiles."

The Missionaries at Tranquebar state, that they had begun to print a second edition of the Pentateuch in Tamulian, and the fifth edition of the Spiritual Songs in Portuguese. The increase of their congregation in the preceding year had been 184 persons, of whom 32 were heathens.

This year the Society for promoting Christian Knowledge addressed a Memorial to the Court of Directors of the East-India Company, soliciting their pecuniary aid, on the express ground of the success of their Missionaries in converting the ignorant natives to Christianity. The application had the desired effect, and the Court of Directors ordered 500 pagodas to be paid to them from the Treasury at Madras.

The Report of 1773 contains much valuable information. The number converted at Madras was 48, among whom was one Mohammedan. The Missionaries relate "an instance of a Braminey, in the great idolatrous city of Canshiburam, who, in the month of March, out of an excessive zeal for his heathenish superstition, had made himself an unhappy sacrifice to the devil. For, having got up upon the steeple of one of the great pagodas, he threatened he would throw himself headlong from it, if the inhabitants would not provide for celebrating a certain feast in that pagoda. He remained there two days without eating or drinking; when, seeing that the people chose another pagoda, he made good his word, and died upon the spot. A gentleman of the

English Council at Fort St. George, being then just upon a journey to Canshiburam, the corpse of the Braminey was kept unburnt till he arrived there and took a view of it.

"They likewise mention the strange manner in which a heathen penitent tormented himself in a public street of the Black Town at Madras, some hours every day, for several months together, by swinging himself, with ropes tied to the branches of a tree, backwards and forwards over a fire, with his face downward: and this torment he underwent in order to get money from the people, pretending that he had made a vow to give meat to many hundred Bramineys."

The Missionaries at Cuddalore state, that 47 adult converts had been added to the church in the preceding year, of whose sincerity they had the best hopes. Mr. Kiernander, the Missionary at Calcutta, reported the conversion of six Heathens and six Papists; and the awakening to a sense of religion of several, who, though they had long borne the name of Protestant Christians, had lived in the neglect of all religious observances. Among the converts from Popery was a Romish priest.

"This person was born at Vienna in 1739, and educated in the Romish Church; in which having taken orders, he for some time officiated in Europe, and for the four last years as a Missionary of the order of the Carmelites at Bussora. However, by reading the Scriptures, he had, through the blessing of God, been brought to the knowledge of the truth, and a full conviction of the many and dangerous errors of Popery, and had at the same time been inspired with a resolution of renouncing them. Accordingly, about a month after his arrival at Calcutta, in the face of the congregation, and with an audible voice, he made his abjuration, which he delivered to Mr. Kiernander, who received him, and concluded with a prayer and singing

the 100th Psalm. Then a sermon was preached on Rev. xviii. 4, 5. after which the new convert received the sacrament."

Mr. Swartz writes, that his Malabar congregation "had, the preceding year, an addition of ninety-nine members, some of whom were formerly Papists, but the best part Heathens. Several of these are connected with a great number of families at Trichinapoly and in the country; and, as they seem to be sincere, it is to be hoped their example will encourage others to forsake their idolatry. At least Mr. Swartz has observed that many of the Heathens are become more inquisitive about the principles of Christianity; which has animated him much in preaching the Gospel."

(To be continued.)

To the Editor of the Christian Observer.

As your Work has been hitherto always open to temperate discussion upon religious subjects, I hope for the insertion of some remarks therein, to which I have been led by a short article in your Number for April of this year. It was signed "AN INQUIRER," and treated of Mr. Penn's late publication upon a most striking prophecy of Ezekiel.—The prophecy in question is one of the most marked in Holy Writ, and at the same time one of the most obscure. It has excited the attention of every commentator, but (unless the late attempt of Mr. Penn be successful) been elucidated by none. Your Correspondent, the "Inquirer," has confined himself to one objection against Mr. Penn's system,—and properly—because if that be well founded, the whole superstructure falls to the ground, and it cannot be necessary to discuss any other part of the work. In considering, however, the Inquirer's objections, it is necessary for me to re-state, somewhat more at large, the outline of Mr. Penn's treatise, and the mark of distinction between him and all preceding ex-

positors of the same prophecy. The great point of difference is—his supposing that portentous event, the destruction of Gog and his hosts, already accomplished, and consequently, according to the opinion of every commentator, (if that be granted) the consummation of all things, as far as this world is concerned, to be at hand. The name "Gog" is mentioned in three distinct prophecies: Numb. xxiv. 7. according to the *Septuagint* alone—Ezek. xxxviii. and xxxix. *passim*—and Rev. xx. 8, 9, 10. Now, of all these allusions in Scripture to some stupendous overthrow of an irreligious, oppressive power, in the latter days—the two chapters in Ezekiel give, incomparably, the grandest account of that event; and Mr. Penn thus interprets them: "Gog," he says, is the name of an individual, and not of a nation, as many geographical, and other writers on Scripture had previously conceived. That individual is "Napoleon Buonaparté." "Magog" is the name of a nation, which nation is that of "the Franks," who are descended from the European Scythians, who are descended from Magog, one of the sons of Japhet. This brings me to the objection of your late correspondent; for, if the positions now laid down be admitted, the highest degree of probability is given to Mr. Penn's view of the prophecy, from the peculiar circumstances of the expedition foretold, viz. a mighty confederacy—an unprovoked invasion of a country of unwalled cities, dwelling in security—the advance of the aggressors from "the sides of the north," and (allowing for the poetical imagery in which prophecy is uttered) the particular nature of their discomfiture, most happily typified, by the Almighty striking the bow of Gog from his left hand, and the arrows from his right. Now all this is to be, at once, demolished by the "Inquirer," who, in the attempt, has certainly shewn no want of learning or of civility towards Mr. Penn. "We may reasonably expect (says your correspondent)

that the position of the Scythians being the descendants of Magog, should be established by most incontrovertible evidence;" and shortly afterward, "When I looked for demonstration of this vital position, I was completely disappointed." But allow me to inquire—what commentator since our Saviour's time has *demonstrated* the completion of any one prophecy; and whether in the nature of things, such completion be at present capable of demonstration? Let me (with much respect) ask the "Inquirer," who PERHAPS has written himself upon these high matters, whether the testimony to the truth of our religion formed by prophecy be not rather meant to exercise the reason and faith of Christians, than at once to overpower them with a conviction which would leave no merit in belief?

It is upon such grounds I contend that Mr. Penn's main argument is by no means destroyed, because one of his positions may be incapable of absolute demonstration. But whether his notion of the Scythian descent of the Franks be *probable*, is another question. As to that, your correspondent observes: "It rests upon a mere random assertion of Josephus, which can be rated no higher than as his conjecture." Mr. Penn might reply, Why so? The passage in Josephus implies not any doubt; and that historian is relied on for much valuable matter in the exposition of other parts of Scripture. The "Inquirer" proceeds, however, to account, by a conjecture of his own, for the conjecture of Josephus. "That writer," he asserts, "looked not unnaturally for Magog to the north of Judea; and in that quarter knew no nation more northerly than the Scythians: hence, he pronounced the Scythians to be the Magogim." Surely all this is inconclusive. How can the "Inquirer" (who demands so much demonstration) be assured that such were the operations of the historian's mind? Is it not easy and

perfectly *fair* to answer him thus? The Jewish writer, in all human probability, knew that the Scythians themselves held a tradition that they were the descendants of Magog; that (according to the Inquirer himself) the expression of Josephus seems to imply it; and, that his authority on this very point has been followed by various other writers, both ancient and modern. As to the dispute whether the Scythians were originally a nation of Europe or of Asia, that seems entirely beside the present question, if it be granted (and it has not been contested) that they *ever* prevailed in the north of Europe;—so that they might have been the ancestors of the Franks. Moreover, if the fate of Napoleon and his confederacy, in other respects, well coincides with the course of the prophecy, that circumstance must add great probability to every subordinate branch of the interpretation.

Having attended to your late correspondent's observations, will you allow me, for the sake of gaining information, to make one or two of my own. Mr. Penn supposes the same power and event to be treated of by Ezekiel and St. John; in which he is supported by Mr. Faber, probably the most popular writer upon these subjects of the present day. But thus far only are they agreed; for Mr. Faber having held, in various works, and with great ability, the doctrine of a Millennium and the local restoration of the Jews, could not be consistent in that scheme, according to the express words of the Apocalypse, without postponing (at least to the Millennium) the delusion and destruction of Gog. Mr. Penn is fully aware of this, and boldly cuts the knot, by denying all promise of the future re-establishment of the Jews as a distinct people in Palestine, and by giving to "the reign of the saints" a mystical interpretation which cannot be disproved, so that it may have been already fulfilled.

Now as to the Millennium, this, at least, may be urged in favour of Mr. Penn's system over Mr. Faber's. If it be argued, that the passage from whence that doctrine is mainly derived (viz. Rev. xx. 2, 3.) should be taken literally—it will be the only passage in the book of Revelations so taken: if figuratively, Mr. Penn's notion is surely plausible and rational. One only remark I have yet to make upon his explanation of Ezekiel's great prophecy, which lies on the surface. Mr. Penn thus renders ver. 5. of chap. xxxix. "Thou shalt fall upon the face of the field, for I the Lord have spoken it." That verse, also, is cited by Mr. Penn in his notes, but without a single observation;—a blank is merely left after those words, as if for effect. Does that gentleman mean that it has been fulfilled, or that it remains to be so—and he will not have the presumption to guess how? If "thou" applies to the individual Gog, Napoleon ought (according to Mr. Penn) to have fallen himself in the Russian expedition; but if it merely signifies "thy power," that power has unquestionably been broken—in the face of the whole earth—by means little less than miraculous.

I trouble you, sir, with these observations, to excite discussion on this very interesting subject. Some, I am aware, there are, who hold that real, practical, religion is little benefited by speculations on the prophecies. By injudicious speculations, it is not likely to be advanced, undoubtedly. But if (as has been well observed by one of the writers before alluded to) the fascination of supposing mighty predictions completed in our own times, cannot be too cautiously guarded against—on the other side, the hand of God may be manifest! Portentous events may arise, which cannot but arrest the Christian's attention! For more than twenty years past, has not the Lord emphatically shaken all nations? Has he not ruled them with a rod of iron; Christ. Observ. No. 151.

and dashed them in pieces like the potter's vessel? Such times are calculated (may it please God they have that effect!) to make the most deep, lasting, and general devout impression. We may, then, reasonably conclude them to have been as worthy a subject of prophecy as other periods of the world which we know to have been so, and which, to all appearance, did not exceed these in religious importance. M. J. A.

To the Editor of the Christian Observer.

Oxford, May 12, 1814.

SIR,—The omission in the Arabic Bible, to which your correspondent T. S. has called the attention of your readers (No. for April, p. 214,) is the more remarkable, because it is not, as he supposes, an error of the press. That Bible is a republication of the version in the London Polyglot, which is copied from that of Paris; and the omission, therefore, is to be traced up to the manuscript from which that text is derived. The Arabic Testament quoted by T. S. was published by the Society for promoting Christian Knowledge, in 1727, and is likewise taken from the Polyglot; but as it was corrected by its editor, Solomon Negri, it can be of no authority. Nor is more respect due to the Arabic Bible printed at Rome, 1671, for the use of the Oriental Christians, in which *Ανδραποδισαίς* is translated

الذين يسرقون الناس Alladheino yasrokuno'nnasi, "they who steal men;" since that text was avowedly accommodated to that of the Vulgate. However, in a Copto-Arabic Lectionary, in the Bodleian Library Hunt. 43, it is rendered with critical attention to the primary meaning of the original word, "they who trade in freemen," يبيدون العبراء Yabycauno 'lahhrar, and in the New Testament, published by Erpenius, it is

translated الذين يسرقون ابناء الحرار
 Alladheino yasrokuno 'bna 'lahhrar,
 "those who steal the children of free
 men." I am, sir,

Your obedient humble servant,

T. D. MACBRIDE.

For the Christian Observer.

ON THE CONDUCT OF RELIGIOUS CHARACTERS TO THEIR PARENTS.

"FREELY ye have received, freely give," is a principle deeply inscribed upon the Christian heart. No sooner do we become experimentally acquainted with the value of religion than we desire others to participate in its blessings. Here, oftentimes, our tender sympathies discover a peculiar field for their exercise and gratification; namely, when our beloved parents happen to be insensible to the importance and blessedness of piety. In such a case as this, the Christian naturally yearns over the souls that are ready to perish; and forms the most glowing association of parental kindness, and parental happiness. In short, *his heart's desire and prayer to God for his parents is, that they might be saved.*

The zeal here described is highly to be commended. It is the genuine fruit of Divine grace. Nevertheless, its ardour has not been invariably governed by prudence, or tempered by charity. The unhappy consequence has been an increased enmity in the parent to true religion: he has perversely judged of it by the failings of its advocate, and has accordingly resisted its claims to his regard.

On this account it is that I beg leave to submit the following rules to those readers of "the Christian Observer" who are solicitous to engage their parents to flee from the wrath to come, and to lay hold on eternal life.

1. "The spirit of meekness" ought, under all circumstances, to charac-

terize our filial deportment.—We begin with this requisite, because it is morally certain that the irreligious parent will animadvert, and severely too, upon the *change* which religion has effected in his *son*,* almost as soon as he discovers it. Contemplating his *strange* doctrines (for they are strange indeed to him,) and the alteration in his conduct and disposition, the parent may realize the picture drawn by Archbishop Leighton, in some part of his Commentary on St. Peter:—"When a son or a daughter," says he, "in a family, begins to inquire after God, and withdraws from their profane or dead way, what a clamour is presently raised against him! 'Oh, my son, or daughter, is become a plain fool!'" But, whatever be the *language* of the parent, whether it be more or less irritating than that which the Archbishop has put into his mouth, he cannot altogether suppress his objections to his son's *enthusiastic* piety, or his apprehensions as to its baneful consequences. And he will thus put the religious spirit of his son to no ordinary trial.

If, happily, in the foregoing case, the son should take a lesson from Him who was meek and lowly of heart; and should manifest, in his reply, a due respect for the opinions and feelings of his parent, it is impossible to say how favourable an impression he may produce. Let him assure his parent that he feels indebted for that kind intention which may have dictated the animadversion he has received; that he desires to harmonize on the solemn topic of religion with one who has the strongest claim to his affection; that he is most ready to be taught by him; and that he wishes to be rescued from error, if he has ignorantly, or inadvertently, embraced it, and to tread the path of truth. Let him also shun the appearance of a reprover, or even an instructor, of one whom God has

* The suggestions are equally applicable to both sexes.

commanded him to honour; offering no other hints on the nature and importance of religion than what are necessarily involved in the vindication of his own views. By *thus* replying to his parent, he can scarcely fail to smooth the asperity of prejudice; and may, through Divine grace, excite a spirit of calm and dispassionate inquiry. At any rate, there will be nothing lost, if there be nothing actually gained, by this meek and respectful demeanour. The parent will, at least, not be repelled at the threshold, even if he be not induced to enter the temple of Christianity.

The meekness for which we are contending will appear the more necessary, when it is remembered what further trials of temper the religious son may have to undergo. His temper may be tried by the occasional impatience and untoward humors of his parent: perhaps the latter is galled by some grievous disappointment; harassed by a press of worldly business; visited with the tediousness of disease, or the severity of pain. Or he may be heavy laden with the infirmities of age; and threatened by the approach of death, which has no glad tidings for his ear. Vexed, complaining, irritable, he may frequently be betrayed into vehemence and anger. And these feelings are likely to be strengthened by considering the religious system of his son, opposed as it is to his own views and inclinations. But if, on such trying occasions, his son should be restrained and governed by "the Spirit of Christ;" if he should return patience for impatience, kindness for unkindness, may he not thus overcome evil by good; and constrain his parent to acknowledge, in this one instance at least, the excellence and power of piety?

2. *Prudence* is here peculiarly needful.—For want of this important quality, an unseasonable remark may be made in our conversation, or correspondence with our parents, on the subject of religion; or an

unseasonable appeal to the Oracles of Truth may be proposed. Or, by the *injudicious* recommendation of religious books, the pious son may still unhappily defeat the object he pursues. Surely he is bound by the ties both of natural and Christian affection, by his daily prayer for the salvation of his parents, by the example and the love of Christ, to proceed cautiously and considerately in these respects. At the same time, when a fair opportunity presents itself, it may be useful for him to hint, respectfully and affectionately, that the Scriptures are to be referred to as the *standard* of religion; that he himself will readily be tried by this; and abandon, through God's assistance, whatever is contrary to their decision. If by this suggestion he should induce his parent to "search the Scriptures," in order to ascertain, like the Bereans of old (Acts xvii. 11,) *whether these things are so*, he will have set his parent in the high road (if we may so express it) to truth, to holiness, and happiness. And when we recollect how many distinguished Christians of the present day owe their religion, under God, to an impartial study of his Word alone, the study of that Word is little likely to be unproductive in the case before us. The parent, we may suppose, is indignant as he hears it asserted that all are "miserable sinners," without hope or help but in Christ. He opens the *Bible*,* to determine whether this be truth or error. He discovers there, that "*all have sinned*;" that "*the blood of Jesus Christ cleanseth us from all sin*;" and that "*no one cometh to the Father but by Christ*." These, or similar passages, meeting the parent's eye, in his perusal of the Sacred Volume, might have the same effect, through the influence of the Spirit of God, which, we are told, the study of the

* This supposition will appear far from extravagant to those who have observed how seldom the Bible is opened by the generality of men, and even by men who are outwardly *moral* in their conduct.

Word of Truth produced some time since, in the case of a distinguished Jew. He translated part of the New Testament into Hebrew, for the sake of disproving the Messiahship of Jesus Christ; and, in the very attempt, he became a convert to Christianity.

The prudence and discretion I have recommended will be particularly shewn, in the judicious choice of *religious* BOOKS. Law's "Serious Call," which has in some cases produced the happiest conviction of the supreme importance of religion, in others I have known to be so ill received as to occasion a greater alienation of mind than ever to the subject of which it treats. This unhappy effect is, indeed, partly to be imputed to that severity which pervades the valuable work of Mr. Law, and which is too little relieved by the glad tidings of the Gospel. But it shews that much discrimination should be employed in adapting books to the state of mind of the person to whom they are given. Even our Lord considered what his disciples were able to bear. The son, therefore, should invite his parent's attention to such books as are least likely to offend his prejudices, while they are calculated both to convince his understanding and affect his heart; and while, at the same time, they faithfully declare the whole council of God.

I will here introduce an anecdote, which seems appropriate. A person wished to prevail upon his family to read Mr. Wilberforce's "Practical View," &c. Knowing, however, that they regarded it as a dangerous, because (as they supposed) an *enthusiastic*, publication, and that they had on this account refused to peruse it; he, one day, took up the book, without naming the author, and read aloud to them some of its most striking passages. The family circle were delighted with what they heard, and became impatient to read the book; and, even when he disclosed to them the appalling

secret of its author, he had already so effectually dispersed, by the extracts he had set before them, their prejudices against the work, that they bestowed on it a patient, and, it may be hoped, a profitable perusal.

Prudence and discretion are further necessary in the case I am considering, in order to distinguish between an innocent and a criminal accommodation to parental wishes. It is obvious to every one acquainted with Scripture, that the province of parents is to command: that of children to obey. Nevertheless, there is evidently a point, beyond which filial obedience cannot lawfully extend; namely, when it interferes with the revealed will of God. When the parent issues a command, that *clearly* militates against this sacred rule, then and then only, can his child plead exemption from the duty of obedience; for *whoso loveth father or mother more than me, is not worthy of me*. Let the son carefully remember this most important difference; and while he resolves, through Divine grace, to render to his Heavenly Father that *supreme* obedience which is due to Him, let him consult the wishes of his parent with solicitude and affection, and scrupulously avoid every unnecessary deviation from them.

We may suppose, for example, that an irreligious parent may propose to his son some undertaking which may offend his spiritual taste, and cross his inclinations; or which may break in upon his hour of study and meditation. In this case, let the son conscientiously consider—Is this proposal contrary to the will of God? If it be not, the son is bound, no less by *policy* than *duty*, to comply with it. By such an accommodation, we know not what good impression the parent may receive of the kindness and discretion of his son; or how instrumental this may prove to the conversion of his soul. But where the distinction now pointed at is overlooked by

religious persons ; and where they contend with their parents as earnestly for points that are not essential as for points that are, they cannot fail to do a great injury to the cause of religion.

3. *Consistency of conduct* is of the utmost importance in the case I am considering.—Whatever be the meekness of the son in bearing reproof and provocation, or his wisdom in conciliating prejudice, consistency of conduct will be, after all, the chief instrument in promoting the everlasting welfare of his parents. Without this proof of their genuineness, his professions will be regarded as a mere pretence, and his zeal at least as enthusiasm ; and it may be expected that the discovery of inconsistency in the son's conduct will tend to destroy all that respect for his religious views which may have been impressed on the parent's mind. When he sees that the conduct and the profession do not harmonize ; when the world is loudly condemned, yet eagerly pursued ; when the talk is of heaven, but the heart on earth ; and especially when the son's deportment does not exhibit the lovely features of kindness, gentleness, and the cheerful surrender of selfish inclinations, the parent will too quickly turn such inconsistency into a conclusive argument against all religious profession. He will scarcely be prevailed upon to drink at a fountain which, to all appearance, yields such bitter waters. And here we may remark, what an afflicting recollection must it be to a son, that his own unhappy departure from the spirit of religion may have raised an obstacle to the salvation of his parent, by shutting his heart against the word of Christ.

But, on the other hand, when a change of profession is attended with a change of conduct ; when the *actions* speak yet more powerfully than the *tongue*, that a man is born of God ; when the son thus exercises what Archbishop Leighton so fitly terms "THE RHETORIC OF A

HOLY LIFE," we had almost said, who shall be able to withstand it? Let him, therefore, first discover his religion to his unenlightened parent by a marked attention to his wishes : by a sacrifice of his opinions on unimportant points, and by a meek and modest maintenance of them on such points as are important ; and by a wakeful solicitude for the happiness of him to whom he owes so much. Let him afford *this* evidence of the transforming influence of piety ; and he may constrain his parent to exclaim, "Almost thou persuadest me to be a Christian !" And, if his religious *son* should have been "heady, high-minded," "disobedient to parents," *before* his more serious profession ; and if, *subsequent* to this, he should far surpass the other members of his family in every opposite and amiable quality, the parent will naturally compare the present and the past behaviour of his son : he will contrast *his* conduct with that of his less dutiful children ; and his heart may thus be opened to the reception of the truth as it is in Jesus.

Nor is it of slight importance that the religious *son* manifest that serenity and composure, that peace and even joy which marked the first followers of Jesus Christ, and which are among the invaluable fruits wrought in us by the Holy Spirit. Both inward peace and outward cheerfulness ought, on every account, to be cultivated with the utmost diligence and with persevering prayer. For what is the common construction put on a gloomy countenance and depressed spirits in the religious? It is, that religion has darkened the one, and weighed down the other. An opposite appearance may produce an opposite conclusion ; and the serenity and cheerfulness of the *son* may have the effect of attracting the parent into the path of pleasantness and peace—

Allure to brighter worlds, and lead the way.

4. If the reader's patience be not entirely run out, I would conclude with a few hints on the importance and benefits of *prayer* in the case under consideration.—That grace which has planted religion in the heart of the son, can alone plant it in that of the parent. Do parents neglect to implore this inestimable blessing for themselves? Let this deficiency be supplied, as far as is possible, by their children. What return for parental kindness can be more appropriate than this? What part of the province of devotion can yield more valuable fruits? Or when shall the sacred fire of love kindle in our hearts, if not in the act of presenting our parents at the Throne of Grace, and interceding in their behalf? Prayer too, while it maintains in exercise the graces of the person who employs it, and is the best correction of the evils which might mar his purpose, is also in itself the grand instrument for drawing down the blessing of the Highest upon the efforts and example of the religious son, and making him the happy means of conducting to a world of glory those by whom he himself has been introduced into a world of sin and sorrow. How great would be his happiness, in such a case, is a question too immense to be answered, till he shall partake of the resurrection of the just.

But if, after the son shall have done all for the salvation of his parents, they should shut their ears against the voice, and their hearts against the power, of piety; it will be some mitigation of his filial grief to recollect, that they do not perish through his fault.

FILIUS.

FAMILY SERMONS. No. LXVII.

Josh. xxiv. 22.—*And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses.*

If it were possible to doubt of

the benefits arising from a solemn recollection of the Divine mercies, and from a public ordinance to remind us of our duty to Him from whom they flow, the close of the Book of Joshua might settle the question. The whole history of the Israelites was a history of the paternal care, and preserving power, and overruling providence of God; and so remarkably had these been displayed, that we should be ready to suppose, that there was not one among the many thousands of Israel who did not acknowledge the hand of their great Deliverer, in the whole of their progress, and their obligation to love and serve him. Yet it was deemed expedient by Joshua, to demand a public acknowledgment of their duty; and for this purpose, before his death, he gathered their tribes together, with their heads, and their judges, and their officers, and they presented themselves before the Lord. He briefly recounts the blessings conferred upon them, and appeals to their consciences, whether they ought not to serve the Author of all their mercies. "If it seem evil to you to serve the Lord, choose ye this day whom ye will serve: whether the gods whom your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people said, God forbid that we should forsake the Lord, to serve other gods; therefore will we also serve the Lord, for he is our God." This resolution having been solemnly repeated, Joshua urges them to perform their engagement, by the consideration, that if they should hereafter forget the Lord and turn from his ways, their own mouths would condemn them. "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, we are witnesses."

These words seem to apply with peculiar force to the many thousand

young persons, in different parts of this kingdom, who had lately presented themselves before the Lord, and in the most solemn manner renewed their baptismal engagements. And if any, who have thus ratified and confirmed the solemn promise and vow made in their names, should be found negligent of their obligations, in what better words can they be addressed, than in those of the text? "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him."

It is for the benefit of such persons principally, but likewise of all who have formerly devoted themselves, by the same profession, to the service of the Lord, that I would now endeavour to point out,

I. The nature of the engagements into which they have entered;

II. The means by which they are to be fulfilled.

I. We promise, according to the Baptismal Covenant, first, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." Such is the power of Satan that he is called "the god of this world." If he had no power, and if sin were banished from among men, peace and harmony would every where prevail. But "the whole world lieth in wickedness;" and the great enemy of man is ever on the watch to destroy us; and we are required to resist his power, and to renounce his works. Nor is it difficult to discover them. Light and darkness are not more opposed, than the works of the flesh and of the Spirit. Every thing which opposes itself to the law of God; all the crimes, the vanities, the sinful amusements of the world; all the corrupt affections which proceed from the heart and defile the man, may be traced to the agency of the prince of darkness. It is for us, then, not to be led away by a multitude to do evil; but to avoid every vice however fashionable, and to renounce every sinful pleasure however common. We are bound not only to give up

that course of conduct to which our corrupt affections would incline us, but to repress sin in its origin; to restrain the first movements of depravity, the lust of the flesh, the lust of the eye, and the pride of life. Now, the vanities of the world are not renounced as long as we look on them with satisfaction. The desires of the flesh are not subdued so long as sinful affections of any kind are entertained. "Let not sin reign in your mortal body," saith the Apostle, "that ye should obey it in the lusts thereof." But, "being made free from sin," ye are to be "the servants of righteousness." Sin is no more to "have dominion over you." Such is the spirit in which this first baptismal obligation is to be performed.

The next promise is, that we "will believe all the articles of the Christian faith." This does not imply that all Christians are to think alike on all speculative points: on some, the best and wisest men have been content to differ. Still less does it imply, that a faith, however just, is of any use, except as connected with practice. That faith is dead which does not produce holiness of heart and life. The articles of the Christian faith may be found in the Apostles' Creed, which teaches us to believe in God the Father, as the Creator and moral Governor of the world; in God the Son, as the Redeemer of us and of all men; in God the Holy Ghost, as the Sanctifier of the elect people of God. If these principles are followed out into their consequences, they will comprise all that a Christian must know and believe to his soul's health. And in order to this, it is not necessary that we should comprehend either the nature of Jehovah, or the mysteries of redemption, or the path of the Spirit. The *use* of these great doctrines does not depend on our being able to solve their difficulties. They point out to man his origin, his condition, and his hope:—they unfold to him the treasures of Divine compassion, the blessings of redemption, the conversion

of the heart, the consummation of the work of God. They lead him from his low and earthly parentage, to his Father who is in heaven; from the dust of the ground, to the resurrection of the dead and the life everlasting.

We have promised, thirdly, to keep God's holy will and commandments, and to walk in the same all the days of our life. And what are we to understand by the will and commandments of God? They comprise every precept which has been delivered for the observance of man. These are admirably illustrated in the Catechism, under the heads of duties to God and duties to our neighbour; and I earnestly recommend a frequent perusal of that excellent summary. We are to love God supremely, with all our heart, and soul, and strength, and our neighbour as ourselves, and in the whole of our conduct to keep ourselves blameless and harmless, and unspotted from the world. In this course, there must be no pause: we are to walk in the same all the days of our life. It is to little purpose that we begin to run well, if we fail to persevere: he that endureth unto the end, and he alone, shall be saved.

II. Such, then, being the nature of the obligation to which we are pledged in baptism, and which we take upon ourselves by the rite of Confirmation, the next inquiry is, By what means is the obligation to be fulfilled?—We promise much, but we shall greatly mistake the nature of our duty, if we imagine that by our own efforts we can accomplish the arduous work. The book of God represents us as utterly unable to speak a good word, or think a good thought; and whatever be our attainments, they are of little value unless derived from a purer source than our own corrupt and sinful hearts. The Church has taken great pains to prevent our imbibing, in our early years, any erroneous views of this subject. She tells the child who has been explaining the import and extent of the Ten Commandments, that he is "not able to do these things" of himself,

nor "to walk in the commandments of God, and to serve him, without his special grace;" a doctrine which likewise appears in every part of the service of Confirmation. What words, indeed, can be stronger than these? "Defend, O Lord, these thy servants with thy heavenly grace; that they may continue thine for ever, and daily increase in thy Holy Spirit more and more until they come unto thy everlasting kingdom." "Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty," &c. "let thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ." "Vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection both here and ever, we may be renewed in body and soul, through our Lord and Saviour Jesus Christ."

Yet all this is perfectly consistent with the baptismal vow, to keep the commandments of God. No reasonable man can suppose that he is to be idle, while the Spirit of God works on his mind. We must act the same rational part in this as in other instances, where it wholly depends on the Divine blessing to give efficacy to our labours. If we would obtain power from on high, we must seek for it in the way which God hath appointed. More especially,

1. *We must "search the Scriptures."*—What should we think of a person travelling through intricate roads, who took no measures to ascertain the line he ought to pursue? The Word of God is given us as our only safe guide through the dark and perplexed wilderness of this world, and we are therefore bound to make ourselves familiar with its directions. The maxims of the world are at variance with the Word of God. The invitations of

sloth and sensual pleasure would draw us aside from the road that leadeth unto life. The deceitfulness of our own hearts would persuade us that many offences against the law of God are trifling and venial. The great enemy of our peace would teach us to comfort ourselves while living in sin, by considering its general prevalence, and the numbers who are walking in the same ways with ourselves. But the Scriptures sweep away all these refuges of lies. Let us then search the Scriptures, that we may be saved from these ruinous delusions. From them we shall learn the purity of the Divine law, and the depth of our own depravity. We shall there behold, in all its lustre, the nature of Christianity, the work of the Holy Spirit, and its effect on the heart and life; and we shall there see ascending from the dwellings of the Patriarchs, and from the plains of Judea, the glorious train of those who, in days long past, enjoyed the privilege of walking with God, and who have left us an example how we ought to walk and to please Him, till by faith and patience we also inherit the promises.

2. *We must be constant in our attendance on the means of Grace.*—If these be neglected, there is no security that religion will long survive. Let, then, no frivolous excuses detain us from the house of God; and let no spirit of carelessness distract our minds while bending before his Throne of Grace, or hearing his word; but, in simplicity and singleness of heart, let us wait upon the Lord, that we may renew our spiritual strength.

I would especially urge it on those who have recently avouched the Lord to be their God, to meet him at his table, as a duty immediately connected with their dedication of themselves to his service. If the mind be humbled under a sense of sin, and earnestly desirous to obtain grace from on high, what ordinance can be more suitable than this, which is expressly appointed for the strengthening and refreshing of our souls,

for giving vigour to our faith, and elevation to our love; for imparting spiritual nourishment and spiritual life by the body and blood of Jesus? But as I admit that it is indeed a serious and solemn thing to press with unhallowed feet into the more immediate courts of God, and to partake of those holy mysteries with other dispositions than he hath required, it may be proper to consider briefly what are the qualifications for a due reception of the holy communion.

It is demanded in the catechism, "What is required of those who come to the Lord's Supper?" The answer is: "To examine themselves whether they repent them truly of their former sins; stedfastly purposing to lead a new life; having a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men." Again, in the address to communicants, it is said: "Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbour, and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort." Now surely no one would think of advancing to the table of the Lord, unless he were thus qualified. Indeed, the man who is influenced by a different spirit than is exhibited in these passages, is not entitled to the name of Christian at all; and, while he remains thus, can have no hope of rising to eternal life. If those who have confirmed their baptismal vow belong to another class than those here described, what a mockery has been their dedication! The bishop asked them, "Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow which was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all these

things which your godfathers and godmothers then undertook for you?" And every one answered, "I do." And can such a profession be made without repentance, without love and charity to our neighbours, without a full intention to lead a new life, and to obey the commandments of God? How insincere must that profession have been, if you be not thus prepared for partaking in the sacramental pledges of redeeming love and mercy, appointed for a continual remembrance of the death of Christ, to our great and endless comfort?

Some tender minds are indeed unduly alarmed, by an expression in the service, which states the danger to be great if we receive the elements unworthily; "for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body." The allusion is to 1 Cor. xi. 29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." We find, from the preceding verses, that the Corinthians had been guilty of very scandalous conduct in celebrating the Lord's Supper. They partook of it in a most profane and irreverent manner, and even polluted it by intemperance. These were the men that ate and drank "unworthily." And who can doubt that a profane and irreverent approach to this sacred ordinance makes us guilty of the body and blood of Christ; that it involves us in the guilt of those who treated him with scorn and nailed him to the cross? But no true penitent can come *unworthily*.

Again: the word *damnation* does not mean eternal condemnation, but *judgment*; as if the Apostle had said, "If ye thus act, you will provoke the wrath of God and bring down his judgments." He alludes here to temporal punishments; though I grant that this offence, like every other, will doubtless issue in eternal death, unless it be truly repented of. And thus our Church understands the

phrase; for she states, as the effect of eating and drinking unworthily: "We kindle God's wrath against us; we provoke him to plague us with divers diseases and sundry kinds of death." But what follows? That we are not to commemorate our Saviour's death, through the fear of doing it unworthily? By no means. "Judge, therefore, yourselves, brethren, that ye be not judged of the Lord:" repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, *so shall ye be meet partakers of these holy mysteries.*

3. *We must be fervent in prayer.*—

Without light from above, the Scriptures will be read in vain. In vain shall we enter into the sanctuary, and pay our vows unto the Lord, unless his Spirit vouchsafe to bless us. Let it then be the practice of our lives to pray without ceasing. Let us live in the spirit of supplication, that the entrance of the Divine Word may give light to our minds; and that He who alone can chase away the darkness of the soul, would himself

Shine inward, and the mind, through all her powers irradiate.

Let us pray earnestly that he would impart to us the knowledge of his will, and strength to keep his commandments, "most humbly beseeching him to grant that by the merits and death of his Son Jesus Christ, and through faith in his blood, we may obtain remission of our sins, and all other benefits of his passion." The prayers of his people ascend like winged messengers to the footstool of his Throne, and come back charged with blessings from the skies. It is by this sacred intercourse, that the powers of darkness are subdued, and the chains of sin broken; that the pomps and vanities of the world pass harmless by, and that we can alone be enabled to walk according to his will and commandments all the days of our life.

I would conclude with two general remarks :—

1. How serious is the covenant into which those who have renewed their baptismal vows, have entered ! In declaring, like the children of Israel, that we will serve the Lord, we resolve to fight manfully under the banners of Christ, against sin, the world, and the devil. And is this an easy matter ? No task is so difficult ; no contest so arduous. We wrestle not against flesh and blood, but against enemies spiritual and invisible ; nor can the labour and conflict ever cease till the separation of soul and body. And let not parents or guardians conceive that their responsibility is at an end, because the youth of whom they had the charge have now ratified the vows formerly made in their behalf. It still is your duty to see that they be brought up to lead a godly and a christian life. Has this been your object hitherto ? If you are chargeable with neglect in the time that is past, endeavour to redeem it. Let your example, as well as your precepts, convince them that it is their bounden duty to act at all times as children of God, who have renounced the works of darkness and are alive from the dead. And remember what a solemn word our Saviour denounces on those “who shall offend one of these little ones ;” that is, who shall teach them to think lightly of their obligations, or by any means destroy the good seed sown in their hearts.

2. How awful will be our condemnation, if, after all, we forget our vows and persist in disobedience ! We shall, like the Israelites whom Joshua addressed, be witnesses against ourselves. The congregation who beheld the solemnity of our vow, will bear evidence to our breach of it. Our own conscience, that sleepless monitor, will tell us, in language

which cannot fail to be heard, of pledges abandoned, of promises broken, of principles violated, of wrath proceeding to vengeance. Let it not, however, be supposed that the obligation to serve God arises solely from our having acknowledged it. Whether we make such an avowal or not, we are absolutely bound to worship and obey him. But still, will not our violated promises add to our guilt and confusion, when we stand at the bar of God ? Let us then remember, when tempted to be careless or indifferent, how many witnesses are ready to testify against us. The walls of God’s house have heard the solemn vow, promise, and profession that have been made by us. The altar has beheld us kneeling in the presence of God and dedicating ourselves to his service. Those walls will find a voice ; that altar will deliver its testimony ; they will be witnesses against us, should we deny our God. Let us then begin the course which we are bound to pursue, and let us begin it without delay. While the impression is still fresh, let it be our care to confirm it by all the means of grace, and especially by attending at the table of the Lord. And if weakened by the lapse of time, or the pursuits of this world, let it be our constant care to rekindle the hallowed lamp, while we are yet permitted to commemorate the death of him by whose sacrifice the gate of life has been opened to us all. Let us then entreat him to give us the fulness of his grace, that we may be fruitful in every good work, and may increase in the knowledge of God ; being strengthened with all might according to his glorious power unto all patience and long suffering with joyfulness, giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. *Amen.*

MISCELLANEOUS.

ON THE COMPANION TO THE ALTAR.

To the Editor of the Christian Observer.

I REQUEST your permission to offer a few remarks on a religious tract, more widely circulated perhaps than any other, from the circumstance of its being usually bound up with the Prayer-book; I mean, the *Companion to the Altar*.

One principal object of this compilation, as declared in the title, is to quiet the apprehensions of those who dread to approach the eucharist on account of their suspected unfitness; and whose "fears and scruples"—I quote the words themselves—"about eating and drinking unworthily, and incurring our own damnation thereby, are proved groundless and unwarrantable"—The writer of so very confident an assumption of the success of his own argument, could not, I trust, intend that *every* person who read his book might find in it a ground and warrant to go forthwith to the sacrament. If this were meant, his performance places the sincere and insincere on the same level, by issuing an unreserved permission to all persons whatsoever to meet at the Lord's table. If, on the other hand, he designed to limit his permission to those who feared to communicate from real tenderness of conscience, he ought to have said so at the outset of his undertaking; for who can calculate the evils occasioned by vague and indefinite language, on subjects imperatively demanding all the accuracy which the imperfection of language enables us to supply?

The motto on the title, "I will wash my hands in innocency, O Lord, and so will I go to thine altar," is open to two objections. First, David's intention to perform a ceremonial ablution, and his consequent or concurrent approach to the altar,

have nothing to do, either typically or spiritually, with the Christian sacrament. Secondly, Communicants go to *their* altar, *not* as innocent, but as sinners; and as such, they bewail on their knees the guilt, known and unknown, which has defiled their conduct; in terms expressive of the deepest humiliation and self-abhorrence, and of their provocation of the Divine wrath and indignation due to offenders of their character and demerit.

I pass from the title to the preface; where the writer tells us, that his design is to shew what that sacramental preparation is which is absolutely necessary to qualify men for a worthy participation of the Lord's supper, so that they may come without the least fear of "eating and drinking damnation to themselves." The question is, whether there be any farther preparation *absolutely necessary* to qualify a communicant, than that religious sincerity which marks him out from the world as a sound Christian, and qualifies him to pray, or read the Scriptures, or even to transact, conscientiously, life's hourly duties? The reception of the sacrament is, unquestionably, an act of great seriousness; and a Christian naturally anticipates it with distinct feelings and exercises of devotion: but, as to any prescribed series of religious performances being essential to the efficacy of the sacrament, it is a doctrine built, in my judgment, on a radically erroneous view of religion itself; which is not a set of insulated observances, but a habit of mind. Voltaire might, twelve times in the year, have gone through the Week's Preparation, attended the monthly sacrament, and built a church (which he actually did;) but he would have remained Voltaire still. On the contrary, a be-

liever is formally fit to be called to the eucharist, not merely when he comes fresh and renovated from the devotions of his closet; but (on account of the permanent habit of his mind) he might safely go to the communion from the bosom of his family, from his farm and merchandize, from the crowded concourse of the market or exchange, and even from the tumult and agitations of a battle. Should any one start at this doctrine, let me ask him the simple question—Whether a real Christian be not *always* fit to die? And the simple inference is, he who is fit to die is a welcome guest at the table of the Lord. I confess, that I am exceedingly jealous of what may be termed the subordinate machinery and apparatus of religion, which the ceremonious minds of men so frequently mistake for religion in its essence.

In the body of the tract under consideration, it is said, "That we may come to this heavenly feast holy, and adorned with the wedding garment, we must search our hearts, and examine our consciences, not only till we see our sins, but until we hate them; and, instead of those filthy rags of our own righteousness, we must adorn our minds with pure and pious dispositions." If I rightly comprehend this cloudy passage, the candidate is instructed to look upon sin, when detected, to be righteousness. I always understood that the words of Isaiah, here alluded to, signify either acts of false virtue, or observances of ceremonial strictness; that, in either case, they were regarded by the Almighty as a loathsome thing, and rejected because they were substitutes for sincerity. The self-satisfied, or rather self-justified, Jew might deem an outwardly-good act (as almsgiving,) or a ceremony enjoined by the Mosaic ritual, meritorious; but it does not appear that sin as such, and sin discovered after a serious scrutiny, is righteousness in the eyes of any man. The *splendida peccata* of the heathen world had at least a

shew, and a very imposing shew, of virtue. I am, therefore, at a loss to know what peculiar necessity there was to apprise a candidate of the identity of sin and righteousness; or, at least, to suggest to him the propriety of not confounding one with the other. Without treating a religious matter with levity, one may honestly inquire, whether a self-examiner, on discovering, previous to communicating, that in a given week he had profaned the Sabbath, trifled away the Monday, neglected prayer on the Tuesday, borne hard upon some indigent neighbour on the Wednesday, ridiculed religious persons on the Thursday, and gone through the succeeding days he knew not how, would such a man require to be told that all this was the "filthy rags of his own righteousness;" and in the next place, how would such a character set about adorning his mind with "pure and pious dispositions;" then by what process could he surmount his scruples (if he had any) of unfitness; and finally, in what laver of innocence might he wash his hands, and so go to the altar!—I may, indeed, have misapprehended my author; and his meaning may, after all, turn out to be orthodox: but in religious books, he that runs ought to understand.

In a subsequent page, the duty of self-scrutiny is taught thus: "Of such great use and advantage is this duty of self-examination, at all times, that *Pythagoras*, in those *golden verses* which go under his name, particularly recommends the same to his scholars, 'Every night, &c. &c.' This course, if daily followed, as is suggested by *Hierocles*, his excellent commentator, perfects the divine image in those that use it. *Plutarch*, *Epictetus*, *Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the same practice by their own example; but especially holy David: *I thought on my ways, and turned my feet to thy testimonies.*" Had this writer compiled an essay on the brevity of life, I

conclude that he would have urged his point by the concurrent and equalized testimonies of heathen voluptuaries and Christian apostles, thus: "Of such weight is this truth, that Anacreon and Horace, in those beautiful odes which they wrote, agree in asserting it; but especially holy Paul: *But this I say, brethren, the time is short.*"

I have now to accuse the author of the Companion to the Altar of a formal adulteration of the Scripture: he writes—"Sin no more, says our Saviour to the woman taken in adultery, and I will not condemn thee." The passage really is; "Neither do I condemn thee: go, and sin no more." But this venturous divine not only adulterates Scripture, but cites passages of Scripture in evidence of his doctrine, which, being referred to, are found to be utterly irrelevant. Thus; "We read, that when this sacrament was administered in the Apostles' days, large collections of moneys were then gathered for the maintenance of the poor clergy and laity; Acts ii. 44, 45, 46; 1 Cor. xvi. 1." On opening the New Testament, as directed by these references, the citation from the Acts is as follows: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." The proof from 1 Cor. xvi. 1. is—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."—Such a commentator on the Bible as this, might readily be suspected of being jealous of those parts of the Liturgy, which do not quadrate with his own system. I add a specimen of his dissatisfaction with our Communion Service;—"Some people, I remember, have been very much concerned and discomposed at their devotions, upon

the repetition of some few expressions, contained in the last Exhortation to the Communion: namely, 'of being guilty of the body and blood of Christ our Saviour,—of eating and drinking our own damnation,—not considering the Lord's body,—kindling God's wrath against us,—provoking him to plague us with divers diseases, and sundry kinds of death.' These are hard sayings, and some of them too hard to be understood; but, however, they are all avoided by coming worthily, that is, with *faith* and *repentance*; therefore, let not those terrible expressions trouble you." Here is a pretty evident confession on the author's part, that the Church of England holds too severe an opinion on the danger incurred by insincere communicants; and he seems to me to explain away the obnoxious doctrine, in such a manner as to tranquillize the feelings of the guilty, or to flatter the security of the self-righteous. Alas! sir, did the author know where it is written, "Many, therefore, of his disciples, when they heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? But there are some of you that believe not." The last citation I shall adduce is this: "I dare affirm, that no part of divine worship has suffered more on this account" (that, I suppose, of religious fear or self-suspicion) "than that of the holy communion: thousands of people not daring, in all their life-time (though very good liver,) to partake of the Lord's supper, for fear of eating and drinking their own damnation"—which is the concluding sentence of the treatise. Subjoined are Prayers and Meditations; but of these, having not read them, I can give no account.

As to the general character of the Companion to the Altar, it may be pronounced to be composed of divinity, not indeed universally erro-

neous, but still confused, inconsistent, and deficient. The anonymous compiler appears to have possessed a mediocrity of talent, with feelings considerably heavy and obtuse, and scarcely accessible to any emotion but what might be effected by the mechanical impulse of rites and ceremonies. Is it not then mortifying, that such a treatise, composed by such a writer, should be *bound up* with, I believe, the majority of Prayer-books circulated throughout the empire? By what means the tract obtained this most unmerited distinction, is a circumstance which it is difficult to account for, and impossible to justify. Did the inventors of the measure wish to soften down what they esteemed to be the asperities of the Established Religion? Did they mean to prepare the public mind for innovations on the doctrines of the Reformation, by furnishing a *corrective* to the errors of the Liturgy? It is very hard that even the Prayer-book itself may not be circulated "without note or comment;" and how will those opponents of the British and Foreign Bible Society, who authorize, by their own practice, this degradation of a publick formulary, explain their conduct? If there already exist persons who prohibit the circulation of the Bible, unless guarded by a commentary; and, as a secondary exertion of their zeal to prevent the incursions of error, guard the Communion Office by the insertion of a corrective of that office,—we may soon expect to witness the rise and prevalence of a new order of reformers, who may compile and bind up a Companion to the Companion already in circulation, in order to shew that the Church of England's tenets, being insufficiently diluted by the old tract, require a fresh infusion of error and inefficacy. This proceeding will auspiciously prepare the way for an *improved version* of the whole Prayer-book, founded on the basis of the late translation of the New Testament; and equally designed to ac-

commodate the yet-surviving divinity of our Church to the creed and practice of those who believe as they live, and live as they please.

I have offered these remarks on the Companion to the Altar, on account of the almost incredible circulation which it has obtained. There is not a bookseller in the empire whose assortment of Prayer-books does not contain copies of all sizes (at least from the octavo downward) in which this Companion is to be found; and I believe, that the majority of purchasers select such copies as are thus adulterated.* Many considerate clergymen have expressed, as I have been informed, a sincere concern on seeing so many communicants approach the rails of the communion-table with this correction of the eucharistic service in their hands,—muttering or whispering the prescribed ejaculations, and frequently with an air and gesture indicative of their being about to perform an act of certain and mysterious advantage to themselves; an *opus operatum*, and when the *opus* is done, all is done. In fact, sir, the whole system of error by which the Companion is infected, and mistaken communicants rivetted to their habits of formal devotion, is a counterpart to the practice of the Papists, who have a strange variety of books, with yet stranger titles,† to tickle or stimulate their imaginations during attendance at Mass. With them the

* I am sorry to see that this tract stands also on the list of the venerable Society for promoting Christian Knowledge.

† Such as these—"The Garden of the Soul"—"Devotions and Offices to the Sacred Heart of our Lord Jesus Christ."—"Devotions to the Three Hours of the Agony of Jesus Christ our Redeemer."—"Key of Heaven, or Posey of Prayers."—"Holy Altar, or Sacrifice of the Mass explained."—"Manner of performing the Ancient Devotion in Honour of the Five Wounds of our B. Redeemer, called the Crosses,"—which, with shoals of similar publications are sold by Keating, Brown, and Co 38, Duke street, Grosvenor Square, in the metropolis of a Protestant empire, and in the nineteenth century!

very term *altar* is emphatic: since they hold (as their Bishop Challoner asserts, in his popular tract called "The Grounds of the Catholic Doctrine, &c.") that "in the Mass, Christ himself is really present, and by virtue of the consecration, is there exhibited and presented to the eternal Father, under the sacramental veils which, by their separate consecration, represent his death. Now what," the Bishop argues, "can more move God to mercy, than the oblation of his only Son, there really present, and, under this figure of death, representing to his Father that death which he suffered for us?"—St. Paul, indeed, employs the word *altar* in reference to the Christian Sacrament: "We have an altar, whereof they have no right to eat which serve the tabernacle," Heb. xiii. 10.; but if we interpret this in the literal sense, as the Catholics do the *Hoc est corpus meum*, we are bound to eat, not what is placed on the altar, but part of the altar itself. IN RECTO DECUS.

To the Editor of the Christian Observer.

THE letter, signed "A LAYMAN," in your Number for May, p. 288, "*On the lawfulness of changing the Lessons of the Church*," appears to me perfectly conclusive in favour of the practice. I am, however, no friend to a frequent and unnecessary adoption of the practice; but conceiving it, as I do, to be allowable and even recommended, I am of opinion, that the occasional use of it tends to edification.

On the grand Anniversary of the Charity Schools, at the Metropolitan Church of St. Paul's, London, it has been customary to substitute for the Second Lesson, a few verses from Mark x. 13—16. Likewise at the Confirmation at the Parish Church of St. George's, Hanover Square, by the Right Rev. the Bishop of London, on the 21st of May last, the first and second Lessons were changed for others more suitable to the impressive occasion. Instead of the

First Lesson appointed in the Calendar, was read a portion of 1 King's viii. 54—61, and instead of the Second Lesson, Mat. xviii. 1—6. The Bishop of London was in the vestry when these portions were proposed, and they were read by the Rev. Robert Hodgson, the Rector. I conceive, therefore, that the practice pleaded for has both ecclesiastical authority and precedent.

I am, &c.

B. W.

To the Editor of the Christian Observer.

THE instances your correspondents, RUSTICUS, PHILO-PATRIA, and URBANUS, have brought forward of the extravagancies of some young men at the university, and the melancholy consequences therefrom resulting, are such as may well prompt endeavours to devise some plans for the prevention of like occurrences. Although no positive blame is imputed by them to the heads and tutors of colleges, yet I think it is in some measure implied from their statements and proposals. I am by no means disposed to deny, that there is room for improvement in our university discipline, yet I am persuaded that there are many evils beyond the power of redress. And in justice to many conscientious tutors and university officers, I trust you will not refuse admission to the following remarks, designed, if not as their defence, yet to lay open some sources of the evils complained of, which have not yet been fully considered in your Observer.

Perhaps there are no persons in the university from whom the excesses of the under-graduates are more carefully concealed, than from the tutors. There will always be considerable difficulties in the way of their obtaining correct and full information respecting the conduct of their pupils; so that with the utmost attention they must be ignorant of many circumstances they

would wish to be informed of. This remark is applicable, not only to the vices, but to the debts of the young men. The tradesmen are as anxious as the under-graduates themselves, to conceal from the tutors the debts contracted; nor do I see how any means could be devised to obtain accurate information on this point.

The usual mode with tradesmen is, to allow the young men to run in debt, and never to mention *payment*, till the very eve of commencing A.B. and then to present a bill filled with exorbitant charges. To object to any of the items is in vain: a threat is made, that the bill will be carried in to the tutor, and the degree stopt, unless payment be made, or a promissory note given for the *full* amount, with legal interest. The latter alternative is adopted—the tutor is kept in ignorance—the degree is obtained—and the young man, on his quitting college, is for years embarrassed in difficulties, which are often still further increased by concealing them from his father.

With respect to the adoption of any decree of the University, similar to that of Oxford in 1701; this, I conceive, would be ineffective in its operation. It is well known that most men graduate at about the age of twenty-one; consequently, the greater part of their debts are incurred whilst they are *minors in law*, and the law would protect them from the payment of many debts with which they are charged: but, as their sense of honour will not permit them to avail themselves of *this* expedient, so, I conceive, neither would they hold themselves bound by any university-order *similar to that in 1701*.

When I cast my eye on the "contents," on the cover of the Observer, and saw an article—"On the growing Expensiveness of a College Education," I thought this must have been the production of some one who knew but little of the subject. On reading the article, however, I found that it referred not to the *expenses of college*, but to the *extravagance of some collegians*.—I think, Mr. Editor, you will do well to correct a mistake which is likely to arise from this inaccuracy of expression, lest some worthy young man, alarmed at "the growing Expensiveness of a College Education," should abandon all hopes of supporting himself at the University, and thus the University itself suffer the loss of some who might otherwise be hereafter her ornaments. On this head, allow me to observe, that the *necessary* expenses of a college education are *very small*. The actual annual amount of the *college* bills of a prudent young man will be found seldom to exceed 15*l.* per term for the three resident terms, and 5*l.* for the non-resident term, (*i. e.* about 50*l.* per annum,) and this *without* the advantage of scholarships and exhibitions. Indeed, there are some colleges (I speak of Cambridge) where a diligent and parsimonious person may (on account of his obtaining scholarships, &c.) actually have to *receive* instead of to *pay* money. I speak from a perfect knowledge of these things, and do not include the case where a person gains one of the university scholarships. And here allow me to remark, that parents themselves are often laying a foundation for future extravagancies, when they enter their sons in that condition which is incompatible with their own incomes. If a parent will enter his son a Fellow-Commoner when he ought to be a Pensioner, or a Pensioner when he ought to be a Sizar, he introduces him to company above his rank, and paves the way for future mischief. The parent, willing to gratify his son's pride, attempts to persuade himself of the propriety of this step, by imposing on himself with the ideas of the *connections* his son will form, and which will benefit him through life. The parent should know, that the most effectual way (whether in a prudent or religious view) for a youth to secure real advantages, is by walking in

travagance of some collegians.—I think, Mr. Editor, you will do well to correct a mistake which is likely to arise from this inaccuracy of expression, lest some worthy young man, alarmed at "the growing Expensiveness of a College Education," should abandon all hopes of supporting himself at the University, and thus the University itself suffer the loss of some who might otherwise be hereafter her ornaments. On this head, allow me to observe, that the *necessary* expenses of a college education are *very small*. The actual annual amount of the *college* bills of a prudent young man will be found seldom to exceed 15*l.* per term for the three resident terms, and 5*l.* for the non-resident term, (*i. e.* about 50*l.* per annum,) and this *without* the advantage of scholarships and exhibitions. Indeed, there are some colleges (I speak of Cambridge) where a diligent and parsimonious person may (on account of his obtaining scholarships, &c.) actually have to *receive* instead of to *pay* money. I speak from a perfect knowledge of these things, and do not include the case where a person gains one of the university scholarships. And here allow me to remark, that parents themselves are often laying a foundation for future extravagancies, when they enter their sons in that condition which is incompatible with their own incomes. If a parent will enter his son a Fellow-Commoner when he ought to be a Pensioner, or a Pensioner when he ought to be a Sizar, he introduces him to company above his rank, and paves the way for future mischief. The parent, willing to gratify his son's pride, attempts to persuade himself of the propriety of this step, by imposing on himself with the ideas of the *connections* his son will form, and which will benefit him through life. The parent should know, that the most effectual way (whether in a prudent or religious view) for a youth to secure real advantages, is by walking in

his own proper station, and by a strict attention to the studies of the University. After long experience, I have seldom known ought but evil result from a violation of this rule. In *other* respects, also, parents have to reproach themselves for their sons' extravagance and ill conduct. As I have not the least knowledge of the persons alluded to in your former numbers, I shall not be supposed to allude to them in this particular. I will bring you an instance or two, in support of my assertion. I had known Mr. C. from a child. At the time he was to be sent to college, his parents consulted me, and followed my advice in sending him to ——— college; and when he came to reside, they earnestly begged me to have an eye over him. The youth soon began to go astray—I warned him—he persevered in neglecting his studies and increasing his debts. I again admonished him, reminded him of the grief he would bring on his father and mother, and told him, that unless he reformed, my duty would compel me to lay open to them his conduct. The next summer I called on his parents, and was proceeding to break the business to them, when I was anticipated by their informing me their son had told them how unkindly I had behaved to him, and what unjust suspicions I had entertained of him. About a year after this, the young man was rusticated. He returned, however, to college, and managed to get his A. B. degree: he was afterwards ordained, and went to reside on a living of about 100*l.* per annum. The last I heard of him was, that he was in gaol.

Mr. P. was esteemed an evangelical clergyman, and was anxious to enter his son at a college where he might meet with pious undergraduates: such a college was found, and the youth admitted. At first he was steady, and maintained the appearance of piety. In the second year he became *gay*, and grew irregular;

—the tutor remonstrated—his irregularities increased—and when a severe censure was passed on him by the tutor, the father interceded, and vindicated the son. The young man, thus protected, continued his extravagancies, and when he left college, his bills (*not college, but tradesmen's bills*) amounted to nearly 1000*l.* The father was astonished, and blamed the tutor for those evils he had himself in a great measure occasioned!

These instances (and I wish they were *unusual*) are sufficient to shew, that there exists one cause of what is termed "the growing Expensiveness of a College Education," on which your correspondents have not laid sufficient stress. Before I close these remarks, I must notice another cause of the evils complained of, and which is not fully insisted on by your former correspondents; and this is, that the morals of many young men have been injured, and their dispositions for extravagance contracted, *before* they come to the University. It is well known to all long residents, that many, I may say most, of those who come from large schools, such as Eton, Westminster, Harrow, &c. are not taught the *first rudiments* nor *practice* of extravagance at the University.

If these remarks do not tend to the complete exculpation of the Tutors of Colleges, and University Officers, they may, perhaps, be of some service to those parents who either *have* sons at college at present, or are *preparing* them for the University. I am, &c.

AN OLD FELLOW.

To the Editor of the Christian Observer.

I WAS one of the multitude who, on the 16th of June last, filled up St. Paul's at the exhibition of those tender objects of compassion, the children of the parish schools. With all the other spectators, I was at first engrossed by the fear of suffocation.

or dislocation, from the unfeeling endeavours of great numbers to push on, regardless of the injuries they were inflicting, and which were chiefly sustained by that class, supposed (erroneously) to be under the peculiar protection of gentlemen; I mean, the ladies. However, we at last entered the cathedral; and, to my surprise, I found that all the danger we had encountered was without any motive of advantage. There was full space for all—and we were even earlier than was needful: the children had not arrived.

My next feeling was joy at finding my daughters and myself seated safely in the very place we had so hazardously sought to reach, our clothes alone having suffered.—As the children came in, and took their places, my attention was strongly excited; and, for a time, devotional feelings raised. The spectacle, when they were all seated, was most interesting. The mind was gratified by the picture of seven thousand helpless creatures, rescued from want and vice, now presented before the Almighty, to join with us in prayer and praise: however, it proved to be too much of a mere spectacle. I found that these poor children were placed there with too little attention to their comfort. Many had travelled, under a hot sun, five miles; some four; some three. They were now weary, hungry, exhausted. A few fainted, and were carried out. Others were ill-tempered and quarrelsome. But at length they had to join in the responses; and they strained their little throats to *sing*, as it is called, but, more properly, to bawl, some hymns very suitable to the occasion. Perhaps *they* might hear the prayers: perhaps they could distinguish the sermon: perhaps it was a good discourse: I cannot tell; for, along with thousands of *spectators*, I could not even hear the sound of the preacher's voice. Some, therefore, amused themselves with chatting upon com-

mon subjects; and all, I believe, refreshed themselves with such provisions as they contrived to bring with them. The object was to see as much as we could of the Emperour. Devotion was quite out of the question now; and we only wished to have a sermon concluded from which (however excellent) we could not possibly derive any benefit. It *was* concluded, and all again was bustle and danger. I stayed until the multitude had, by departing, given me an opportunity to escape, with my family, unhurt. But the poor children who, unrefreshed, were to tread back their weary steps, what became of them I know not; but we all know that, soon after we left the cathedral, there fell a most violent rain, which lasted nearly an hour; and thus closed the spectacle.

Now, sir, what I wish to infer is, that the price paid by those infants, in order to give us this annual show is far too dear, whatever gratification we may derive from the part we contribute to their support. If our pleasure in the show arises from pride, we may wave that pleasure for the sake of humanity; if from religious feelings, we shall rejoice to give up the imposing spectacle of so immense a mass, and divide the exhibition, by forming congregations of three or four parishes in one central and contiguous church, where, instead of mere spectators, all the people present may be auditors, and join with heart and voice to give thanks to him who liveth for ever.

P. C. F.

To the Editor of the Christian Observer.

Ross, 14th of 6th month (June,) 1814.

On the 8th of the present month, a large and respectable meeting was held at the county hall in Gloucester, appointed to commemorate the second anniversary of an Auxiliary Bible Society, established in 1812 for that county.

Among many powerful testimonies which were borne to the excellence of these most laudable institutions, an extract was read from the *Christian Observer* for May, 1814, by Edward Mansfield, Rector of Bisley, containing some passages from the Charge of the Bishop of St. David's to his Clergy, whose liberal sentiments, and able defence of the views of the British and Foreign Bible Society, were received with universal applause.

One passage, however, in this Charge produced some animadversion, which has given rise to this address: it was the following—"Nothing but inattention to the great principle upon which the Bible Society is conducted, or ignorance of the Society's proceedings, or of the members who compose it, could induce any one to suppose, that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, because Socinians and Quakers unite with him in distributing the pure text of the Gospel, from which it is derived."

This close association of the Socinian and the Quaker gave considerable pain to several persons who were present, belonging to the latter society. As one of them, I should probably have suffered in silence, knowing that, of all discussions, those on points of doctrine were most singularly inappropriate to such an occasion. The error of the Bishop,

however, was not suffered to pass without observation.

One of the worthy Secretaries of the Parent Society, Joseph Hughes, M. A. of Battersea, whose unwearyed labours for these establishments are well known, corrected the misstatement, to the full satisfaction of all to whom it had been painful; somewhat in the following manner, though much more at large.

He remarked that, in speaking of the Quakers, he was speaking on a subject of which his knowledge was by no means superficial; for that, since he had been engaged in promoting Bible Societies, he had had many opportunities of acquiring a thorough knowledge of this people, who were unanimous in their exertions for the same cause, and whom he knew to be no followers of Socinus. He also considered their active labours in the establishment of Bible Societies, as one proof of his assertion; and that he had been informed, no longer ago than on the preceding Monday, that the late Annual Meeting of that people in London had publicly expelled a clamorous Socinian from their society.

If it be not incompatible with the plan upon which the publication of the *Christian Observer* is conducted, I should consider myself much obliged by the insertion of this letter in the ensuing Number.

I remain thy respectful friend,
THOMAS PRICHARD.

REVIEW OF NEW PUBLICATIONS.

Sermons on the most important Subjects. By the late Rev. J. ANDREWS, L. L. B. Vicar of Marden, Kent; Chaplain to his Grace the Duke of Dorset, and Author of a work entitled "*The Scripture Doctrine of Divine Grace.*"

London: Williams. 1814. 8vo. pp. 303. price 8s.

WE always feel great pleasure in bringing to the knowledge of our readers sermons which we can safely recommend as tolerably well adapted to the purposes of domestic in-

struction. Of this description are the sermons before us. They are not distinguished by depth of thought, or laboriousness of investigation, or force of argument, or novelty of illustration: neither are they remarkable for any of the graces of style; on the contrary, the style must be admitted to be not merely clumsy and inelegant, but even homely and incorrect. Nevertheless, with all these serious deductions from their value, we do not scruple to say that those who

Seek plain truth at Judah's hallow'd gate;

who wish, with a view to their children and servants, to possess an additional volume of useful Sunday Readings, will find their advantage in purchasing the volume before us.

It will be accepted as some apology for the author of these sermons, that they were not designed by him for the public eye, but written only for his own congregation, for whose benefit he wisely chose, "an easy and simple style." We are told that "he uniformly and studiously avoided every form of expression which might darken the sense, and prevent any of his hearers from perceiving the scope and tendency of his discourse." Such a rule it is the unquestionable duty of every preacher of the Gospel, and also of every writer, particularly on theological subjects, to adopt. But we do not conceive that its adoption either precludes elegance of composition, and still less precision of language, and correctness of construction; or is inconsistent with cogency of reasoning, aptness of illustration, or striking and affecting appeals to the heart and conscience. It is a bad argument for undervaluing or rejecting such embellishments of sound doctrine, if embellishments they must be called, that in the sermons of fashionable preachers they are made the substitutes for sound doctrine. The real fault of the preachers alluded to is, not that their style is good, their periods well turned,

&c. but that their doctrine is bad, their principles unscriptural, and their morality miserably defective. And although we perfectly concur with the Editor, that the subjects of these sermons are "of infinite importance and of universal concern," yet we should have been better pleased with their appearance had he bestowed more pains in preparing them for the public eye. "The Fall, and consequent depravity of human nature; Redemption by the blood of Christ; Justification by grace, through faith in Him; and the absolute necessity of Regeneration by the Holy Spirit, in order to present holiness and future everlasting happiness"—the great doctrines which we admit to run through the whole of this volume—would have lost none of their intrinsic value, or powerful efficacy, had he exerted himself in purifying the language in which they are enounced, from offences against the rules of grammar, from colloquial barbarisms, and from mere redundancies; and in rendering the author's statement more luminous by a more skilful collocation of many of his sentences.

The sermons are thirty-four in number; and embrace, among others, the following important topics:—"The spiritual nature of the Moral Law, the new birth, the outpouring of the Holy Spirit, the nature and effects of carnal and spiritual mindedness, the conversion and character of St. Paul, the grace of God in the Gospel, sin the sting of death, death, the resurrection, spiritual peace, the right use of time, the Sabbath, trust in God, malice, wisdom, holiness, Divine Providence, beneficence, sound doctrine," &c.

As a specimen of the practical tendency of the views of religion, inculcated in these sermons, we will extract a passage from one (the fifth,) on the subject of the New Birth; wherein the preacher describes the marks, or criteria, by which we may be enabled to pass an "infallible

judgment on ourselves" as to "whether we are really born again or not."

"1. A person who is truly regenerated, and born of the Spirit, finds his understanding enlightened. He sees things and objects in a new light; and has quite different notions and apprehensions of them, from what he had in an unregenerate state.—The invisible realities of the eternal world, which are the great sanctions of the Divine law, appear as evidently to the eye of his faith, as sensible objects do to the eye of his body. He views the great God in his justice, as well as his mercy. His laws seem more quick and powerful, piercing, and spiritual. He sees that they are holy, just, and good. Holy in their precepts; just in their threatenings; and good in their promises. For which reason, he thinks it his duty and his happiness to observe them all: and that it is a matter of no trifling concern, to break even the least of them: break them, not only in the outward act, but in the inward movement of the heart; whence are the issues of life. He is therefore studiously careful to avoid every opportunity, every occasion that may possibly ensnare him, and draw him off from his guard, and abate his affection for that great and important interest, which he constantly and steadily pursues. His eye is fixed upon heaven, and the glories of the eternal world; and whatever may retard him in his journey thither, he looks upon as a sin. He asks not where is the harm of going to this or that place; or where is the harm of suffering our children to go to this or that place of gay amusement and carnal pleasure; where the scene, to say the best of it, is wholly made of vanity, and hardly any thing is going on but ostentation and pride; where the young, the wanton, the sensual, and the gay, vie with one another in all the empty pomp and ornament of a fallen, earthly, and perishing body: a body that is an hospital of diseases, and which must, in a little time, be the food of worms? The Holy Spirit, under whose conduct and government he is, will suggest to his mind a great deal of harm, in spending his time so idly and so foolishly.

"Again: the light conveyed into his mind gives him a better and clearer insight into spiritual things. He sees the depth of his fall, the greatness of his misery, and the curses and the forfeitures he is under, as a son of fallen Adam. Having thus a strong and a deep sense of his own spiritual wants, he will, in consequence of that, embrace the Gospel, as the only means of restoring him

to his lost dignity and glory. He throws himself, with the greatest humility of soul, at his Saviour's feet. Discards all self-sufficiency and self-righteousness. He rests entirely upon the efficacy of the redemption; by which he hopes to be saved, not in his sins but from his sins. He pleads not the cause of natural infirmities; and so sits down contented and easy under them; without using the means which the Gospel has put in our power to cure our sins; which is supernatural and Divine Grace. Some there are that make themselves easy, and think that all is well, though they are very conscious to themselves that they have great vices reigning in their hearts; such as covetousness and pride, impetuosity and violence of temper: these, they trust, will be pardoned, upon the score of natural infirmities. But how is it that Christ pardons natural infirmities? Why, no other way but by curing them; by doing them away—and planting, in their room, the opposite graces and tempers. Thus he pardons pride, by extirpating that vice out of our nature, and giving us the virtue of humility: he pardons covetousness, by doing that vice away and giving us contentment; he pardons impetuosity and violence of temper, by radically curing it, and working in us a meek, a mild, and gentle disposition.

"2. A regenerate person does not stand still at any one point; but is continually growing in grace, and improving in righteousness. 'The fruit of the Spirit,' says the apostle, 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' These are the spiritual graces and virtues, which shew themselves in the life and temper of him who is truly born again; and which flourish and grow up, day by day, into higher and greater degrees of perfection.

"3. He grows every day less and less fond of the riches, the honours, the pleasures, and vain pomp of life, which are mere husks and shadows to his mind. The great, solid, spiritual, invisible, and everlasting glories of heaven, he makes the constant object of his pursuit. Hence he looks down with a sacred and a noble contempt upon the trifles, amusements, cares, and businesses of the present life; that employ the labour of the head, awaken the desires of the heart, and engross the affections of the soul, in thousands; who are only raising to themselves a fool's paradise, that will soon end in a ghastly corpse and a grave, with perhaps a tomb and an epitaph, equally a monument of their own and their survivor's folly.

"4. He constantly reads his own heart:

impartially examines into its most secret workings, and finest movements, in order to discover what a mixture of selfishness, vanity, and pride, the great Searcher of hearts sees even in the best actions of his life. The heart of man is deceitful above all things. This melancholy truth real Christians feel, to their great mortification; and therefore they carefully guard every avenue, by which the great spiritual enemy may attack it.

"5. He earnestly seeks further degrees of spiritual knowledge. With this view, he diligently reads the scriptures, and fervently prays that the Holy Spirit would enlighten his mind, and enable him to understand what he reads. He wants to be better acquainted with the eternal world, with heaven, with spiritual and divine things; above all, with the greatest and best Spirit, who is the fountain of being, life, and happiness; together with the Messiah, the nature of his government and laws; and the blessings and glories of his everlasting dominion. This knowledge puffeth not up; but, on the contrary, worketh humility.

6. A person truly regenerated is no self-seeker. He has no worldly interested views: he has no subtilty, no cunning part to act in life, in order to bring about deep-laid schemes. He is open and generous. He has an eye to God, in all he does. He dedicates his time, his fortune, his interest, and power, to the honour and glory of his great Master; and freely parts with all, rather than be separated from the love of God in Christ Jesus. He goes calmly and steadily on: seeking the honour which cometh from God only: regardless of the opinion, of the evil report, or good report, of a careless, blind, unthinking world. Always bearing in mind this memorable saying and prediction of our blessed Lord, 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'

"7. His will is brought to an entire submission to the will of God: both to the will of his laws, and the will of his providence. He is ready to obey his righteous commands, and saith, with St. Paul, 'Lord, what wouldst thou have me to do?' He is resigned to suffer afflictions; conscious of his own demerits, he bears, with a meek and quiet spirit, any calamities which Divine Wisdom may think proper to lay upon him: and saith with old Eli, 'It is the Lord, let him do what seemeth him good.'

"8. The affections of his mind, and the general bent of his temper is heavenly and

spiritual. He has within him a prevailing disposition to universal holiness. He abhors all sin: and aims at the highest perfection possible. He hath his Saviour's pattern before him: Him he imitates, and endeavours to resemble, in all the spiritual graces and virtues, which so eminently shone forth in his blessed life and temper." pp. 39—42.

Again, in the ninth sermon, where he is describing the effects produced by the grace of the Gospel, on the heart and life of those who are the subjects of it, the preacher thus proceeds:—

"Another blessed effect is, that it enables us to live righteously, soberly, and godly, in this present world. This comprehendeth all the duties of the Moral Law; which is briefly summed up in the Ten Commandments, and is most beautifully explained and enforced by our blessed Saviour in his Sermon upon the Mount. Indeed, when the grace of our Lord Jesus Christ is really in our souls, it is always accompanied with the love of God, and the communion of the Holy Ghost. This indwelling presence of the Deity constitutes the divine life; and in proportion as it governs within, our corrupt natures are renewed, and the image of the ever-blessed God is restored: that image which we lost by the fall, and which consists in righteousness and true holiness. This being the case, we have a new law engraven upon the tables of our hearts by the finger of God, even the law of love; which diffuseth itself through every intellectual faculty, and extendeth to every species of duty. Our love first mounts up to God, for his unspeakable love to us; from him it rebounds, and spreads itself universally, throughout the whole compass of created being. Hence our first and chief care is, to please God, to do his will, to perform all his pleasure, and to obey all his laws. Nothing will seem severe that God commands: nothing pleasing that he forbids. Love will sweeten all; and make all our duties privileges. Thus we shall approach the Throne of Grace with humble confidence, and shall pour out our hearts before him, in soul-melting prayer, and in soul-exalting praise. We shall worship him in spirit and in truth. We shall read his word with pleasure, and attend his ordinances with improvement. We shall always act, as in his presence; and shall never utter the holy and tremendous name of God, but with a divine love upon our hearts. In the Rock of Ages is

our trust, for a supply of all the means of happiness both here and hereafter. If adversity be our lot, we shall not repine; if prosperity, we shall be thankful; knowing the least of God's mercies is far greater than the best of us deserve. And in the midst of affliction and dire calamity, this promise will yield comfort to our souls; that all things shall work together for good to them that love God. As to the duties of social life, they will naturally and easily flow from love. If we love God, we shall love our brother also; and in consequence thereof, shall use our constant and unwearied endeavours, to do him all possible good. So far shall we be from injuring him either in his reputation or property, that we shall, on the contrary, evidence our unfeigned love in every instance of kindness and good nature. This does not imply, that we should take a complacency, a delight, in the company or the conduct of wicked men. The greatest possible love we can shew to them, is, endeavouring to reclaim them. Nor are we to speak of them as Christians, whom we plainly see are influenced and governed by unchristian motives and tempers. But a distinction is ever to be made between their persons and their vices; and at the same time that we shew our utter abhorrence of the one, we should manifest a tender regard for the other. We should freely forgive them, and constantly pray for them: and make it our first purpose to procure, as far as we can, their conversion and everlasting salvation.

"As to duties of a personal nature; they, likewise, are the genuine consequence of true grace. For our bodies being the temple of the Holy Ghost, we shall be careful to possess our vessels in sanctification and honour. Sobriety and regularity will be the general tenor of our lives; we shall daily mortify the deeds of the flesh; and shall studiously avoid the least approach to those brutal vices, lewdness and drunkenness, which are a disgrace to human nature. Habits of this sort cannot consist with any degree of grace. They extinguish every spark of the divine life in the soul; and they who do such things, the Apostle declares, shall not inherit the kingdom of God.

"These are the good works that spring from faith. They are the characteristic marks of pure and undefiled religion. And we perform them not in our own spirit, or by our own strength alone, but by the assistance of the Holy Spirit:—we perform them in the renewed spirit of our all gracious Redeemer; and in virtue of that life-giving power, grace, and strength, which we receive from him for that blessed purpose." pp. 81—83.

It is not our intention to criticise

these sermons very strictly, otherwise we should have commented on some bad metaphysics, as well as on some gratuitous assumptions and reasonings, which are occasionally, and, as we think, unnecessarily, introduced. Contenting ourselves with this general notice of these blemishes, we shall confine our remaining observations to the concluding sermon of the volume, in which the preacher proposes to lay down "some rules of judgment by which we may be able to distinguish and clearly discern what sound doctrine is." Now here we should have supposed that the only adequate rule for enabling an honest judgment to decide what is sound doctrine and what is not, would be this: Is the doctrine agreeable to God's word? If it should still be asked, How are we to know that any particular doctrine is agreeable to God's word? Our reply would be, By study, meditation, and earnest prayer to God,—and by labouring with unceasing diligence to reduce to practice the sacred maxim of our Lord himself; "If any man will do his will, he shall know of the doctrine whether it be of God." In other words, If any man will use the prescribed means of acquiring a knowledge of the will of God, and at the same time conscientiously embrace and follow that will whenever it is ascertained, his difficulties will gradually vanish, he will obtain clearer and clearer apprehensions of divine things, and will be enabled not only to discern, but to love, those truths, on the cordial reception and uniform practice of which his salvation depends.

Mr. Andrews, however, propounds a different method of arriving at a right judgment on this point. His rule is this:—"That doctrine which is sound, or agreeable to God's word, must of necessity have the following essential properties. 1. It must have a tendency to convince and humble the sinner;" "to exalt and magnify the glory of the Redeemer;" and "to promote holiness." But

how or by whom is this rule to be applied? Surely not by the individual who is still in quest of truth. What means has he of forming a sound judgment on this point? Is it not a much more rational plan to assume, as every believer in the Divine Inspiration of the sacred penmen must do, that the doctrines revealed in the Bible have the properties specified above; that is to say, are doctrines "according to godliness;" and to limit the inquiry simply to this point, are they or are they not to be found in that infallible depository of the will of God? Let us take an example: "All have sinned and come short of the glory of God." "If ye believe not that I am he, ye shall die in your sins." "Except ye repent, ye shall all likewise perish." "If any man have not the Spirit of Christ, he is none of his." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." "Faith which worketh by love." Now here we have several intelligible propositions distinctly stated to us on the highest authority. Do they not become obligatory on our faith and our practice, as soon as we hear and understand them? Are we at liberty to say, No: I must first ascertain whether these propositions are calculated to humble the sinner, to exalt the Saviour, and to promote holiness, before I will receive and obey them? And if the reply to this question should unexpectedly be in the affirmative, then by what course must we proceed, in order to arrive at any certainty in our inquiries?—Are we to trust to our own reasonings on the probable consequences likely to arise from the reception of this or that particular doctrine? This will hardly be contended.—Are we to consult our own experience? What experience of the efficacy of such doctrines can he possess who is only now inquiring whether they are fit to be embraced or not?—or shall we, lastly, examine the character and conduct of all the religious persons to whom Christ. Observ. No. 151.

we have access, in order to make out, if we can, what share each particular modification of Christian doctrine has had in producing the effects which we witness; effects also of which we are necessarily very incompetent judges? Surely this is as vague and unsatisfactory a mode of arriving at a sound judgment, on a point of such great and immediate moment to our present and eternal peace, as can well be conceived. It may be very proper, as it is undoubtedly very gratifying, with a view to the vindication of our faith, to trace with care, and to point out to others, the tendency of the genuine doctrines of the Bible, to produce all the purifying effects which are so justly ascribed to them; but it never could be intended that our own reception of those doctrines should be suspended on the result of this operose inquiry.

On this subject we have pleasure in quoting the words of a valuable correspondent, in a former volume of our work, which we cannot but think quite decisive. "With respect to any system of religious truth, let its conformity to Scripture be first ascertained, and then I will believe that its tendency is to humble the sinner, to exalt the Saviour, and to promote holiness, though I may be unable to trace the process. The only sure test of any religious system is conformity to Scripture. If it stands that test, it *must* have all the good effects which have been enumerated. But if a man begins to argue inversely from probable consequences, and thence assumes the soundness of his opinions, he is at the mercy of his own system, and may be building upon the sand." Vol. for 1803, p. 169.

The Minister's Farewell, and the Minister's Greeting. Two Sermons Preached in the Parish Churches of Lutterworth and Claybrook. By the Hon. and Very Rev. HENRY
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RYDER, D. D. Rector of Lutterworth, Vicar of Claybrook, and Dean of Wells. Lutterworth, Bottrill: London, Richardson. 1814. price 2s. 8vo. pp. 31.

ONE great advantage, which has forcibly struck us in precomposed discourses over those delivered extempore, or from notes, is the power gradually acquired, in the first case, of giving at once solidity, polish, and perpetuity to common, practical, exhortatory divinity. As every acquirement of art demands the slow and silent operation of habit, it seems self evident to us that the habit, of writing frequently in any given style, will be a necessary condition to writing well in it. And if that easy and apparently spontaneous flow of thought, which is so essential to impressive exhortation, be not amongst the easiest attainments of composition, we see no reason for making any exception on this head. On the contrary, with an equal share of zeal in both cases, we should expect to find the habitual writer the most clear, easy, measured, and, at the same time, useful and impressive; and the extemporaneous speaker, we should rather expect to find, as a writer, loose, embarrassed, and unguarded; his pen "either acting like a torpedo" in his hand, to cramp and paralyse his native energies, or else like a treacherous echo to his feelings, giving multiplicity to copiousness, and endless confusion to animated variety. That the world of sermon-writers, ancient and modern, will furnish both examples and exceptions to our rule, we have little doubt. Perhaps the number of exceptions might be materially diminished, if, of the supposed extemporaneous preachers who have been also good writers, we should happen to know how many have been in the habit of precomposing their sermons entire, and then committing them to memory for delivery. We apprehend, that, in this case, we might have the whole school of French preachers. Protestant as well as Popish, who abound perhaps more

than any other in the most animated and, at the same time, most measured declamation on practical subjects, mainly on the side of our remark. Baxter, on the other hand, and many of our most distinguished Puritans, who, in the composition of their sermons, we apprehend, avoided ink "*sanguine viperino cautius*," afford eminent examples of the ill effects of an extemporaneous style reduced to writing; and, with all their inimitable force of manner and fulness of matter, still require the incessant labour of abridgments, compilations, and selections, to render them applicable to the purpose of general and popular instruction.

We are led to this obvious remark by the style of the two interesting sermons at the head of this article. They convey to our minds the idea of that which we deem most valuable, such a clear, correct, and measured, and, at the same time, animated and impressive, appeal to the conscience and the feelings, as strongly portends a long familiarized habit of this species of composition, and does equal credit to the head and heart of a preacher. The very reverend author needs not any designation, much less any "letter of commendation," from our humble pages. Those who have shared with us the pleasure of attending on his late valuable exertions in the metropolis, in behalf of more than one religious institution, we feel no difficulty in forestalling any observations we might have to make on the eloquence or the man. It is an increased satisfaction to know, that the apostolical feelings which manifested themselves in the pulpits of London, were only the same which had found their active exercise in the Rectory of Lutterworth—the former sphere of a Wickliffe's labours. And when we know the same feelings to have been further transferred into the important cathedral and city of Wells, in the person of their Dean, we shall not easily express, we shall not attempt to express, our hearty con-

gratulations to the Christian cause upon the elevation of so bright a luminary on the horizon of our venerable Establishment. Long may he survive "a burning and shining light;" and may many "be willing," and for more than "a season," "to walk in his light!"

We observe, that the first of the two sermons we have now to notice, having been first delivered in the parish churches of Lutterworth and Cleybrook, was afterwards preached, with some alteration, in the parish church of Wells; and we think it no small excellency of that species of composition, which unites force and plainness with ease and correctness, that it is equally adapted for every audience. The poor may listen to it with delight, the rich cannot turn away in disgust. The Greek or the Jew, the village or the city, may be equally edified. The divine may be instructed by it; and the sinner awakened. The sceptic may find in it the voice of wisdom, the mourner the language of comfort. The incipient Christian may read in it "the first principles of the doctrine of Christ;" the more advanced be led "on to perfection." Such we conceive to be one great standard and test of excellence in pulpit compositions; and the most ordinary subjects receive from such a mode of delivery a grace and a novelty which leave us little more in the main to desire.

The title respectively of these two valuable sermons is the very ordinary one of "the minister's Farewell, and the Minister's Greeting." The subject has been somewhat desecrated of late in the eyes of the general reader, by the sonneteering effort of a modern sentimentalist,* in his comparison between "the Farewell" and "the Welcome" of friends. The tender and affectionate sympathies awakened in the bosom by the former circumstance; the mutual friendship, never till then so satisfactorily betrayed; the last monitory

* Vide Spencer's Poems.

injunctions; the parting look, and soothing hope of a still happier meeting; all these are supposed, and justly so we think, to bear a very favourable comparison with the more hearty but more lively flush of joy, the busy inquiries, the mutual congratulations, or condolences, which take place at the subsequent return and happy welcome of embracing friends. The peculiar feelings, appropriate to each event in the breast of the minister, appear to great advantage in our preacher's animated pages. His first sermon, from Col. i. 27, 28. "Jesus Christ in you, the hope of glory, whom we preach, warning every man," leaves, on parting from his flock, a pastoral benediction, and food of the most solid kind, to sustain and cheer them in his absence. His second sermon, from Gen. iii. 9, "And the Lord God called unto Adam, and said unto him, Where art thou?" inquires upon his return, what use has been made in his absence of the parting admonition, what improvement gained from the whole course of his pastoral instructions; and warns, in the most serious and affectionate strain, various classes of negligent hearers, of the downward course they have been treading, and of the nearer approximation they have been making, through their obstinate perseverance in ill, to the gulf of eternal despair and wo. We shall give a few extracts from each, as specimens of the preacher's style and matter; on which, perhaps, we may offer a few general observations at the close.

There is something peculiarly bold and animated, as well as highly appropriate, in the opening of the first sermon.

"Behold a multitude of rebels, lying under the just indignation, and exposed to the immediate vengeance of an all-powerful Sovereign.

"Behold most of these rebels, persevering in their disobedience, and braving their Judge in careless indifference and presumptuous security.

"Behold some of them awakened to a sense of their state, looking up with trembling to the uplifted sword of Justice, and putting up an earnest, but hesitating and distrustful, prayer for pardon.

"And behold, on the other hand, an ambassador, who has been despatched to these rebels by their Sovereign, coming to offer, under his sanction, free forgiveness, restored favour, and possessions of unspeakable value; coming to require only repentance and faith, firm belief in the Sovereign's offer, in his power, and his mercy; coming to present to their knowledge and acceptance his only beloved Son, as the cause and author of this his mercy, as able and ready to communicate to them these qualifications, and to confer upon them this reward.

"What then will be the chief subject of this ambassador's address? What will be the prominent feature? The sum and substance, the beginning and end of his message? The Son, the only beloved Son, through whom and on whose account alone the message is devised and despatched, through whom alone the offer will be accepted and fulfilled. The ambassador will magnify, no doubt, the justice, the power, and the goodness of the Sovereign. He will represent in their just proportion and their proper colours, the offences of the subjects: but all this will be as an introduction to exalt the love, the labours performed, the labours continued, the promise and the faithfulness of the Son, who interposes, reconciles, re-establishes peace and happiness for ever. From his intercession, the commission and credentials of the ambassador proceed. On him he rests all the ground of his arguments, from him he derives all the force of his exhortations and the influence of his persuasions. It is in the Son alone that he finds the way to glorify the Sovereign, who sent him, and to save those to whom he is sent.

"Now, my brethren, ye are the men, by nature the rebel subjects of your God: we are as really rebels ourselves by nature, but according to our office his appointed messengers and ambassadors: the Almighty God is our offended but forbearing Sovereign, and Jesus Christ is his only beloved Son, for whose sake alone he will become a reconciled Father to penitent believing sinners; the Son, who has done and must do for you and in you all that is needful for your salvation. Ought not then the Lord Jesus Christ to be the chief subject of our addresses? Ought not we to preach him in this holy temple of the Lord, and from house to house, in our public ministrations and in our private counsel, in our instructions, reproofs, and consolations? Should we be faithful ambassadors of the

Father of mercies, if we omitted to exalt continually the Son of his love, in whom he is well pleased? Should we be serviceable ministers to the souls of our brethren, if we were not continually raising before their view, and urging them to embrace their only Saviour." pp. 1—3.

This noble and well-wrought apostrophe, which stands proxy for a thousand remarks of our own on the orthodoxy and purity of the author's sentiments, is followed by an affecting contrast between the feelings which would have attended his parting moments, had these doctrines been fully preached and fully received by all in the love of them, and those which the more mixed and imperfect characters, both of preacher and hearer, are calculated to produce. Equally mixed and imperfect must be that hallowed satisfaction with which otherwise the departing minister would have surveyed the field of his labours all whitening for a future harvest, the flock of his pasture all healthful and vigorous, and safely fenced in from the assaults of the enemy. Still, however, the numerous deficiencies from this happy consummation afford ground for pathetic exhortation.

"Still, however, a day of grace remains, wherein to seek the things belonging to our peace: still does Christ, our peace, offer himself unto us: still is he preached: still may you hear and hear, under grace, even to the conversion, the edification, and salvation of souls.

"Oh, listen as though it were for your last time: listen to Christ preached as your Saviour, as though you were next to hear him passing sentence as your Judge: listen to the preaching of the Cross: listen to the ministration of the Spirit: receive the application of those condemning yet saving doctrines, each to his own conscience: receive them with attention, meekness, simplicity, and desire of profit: peradventure the door of many hearts, yet closed, may now be opened, and Christ, who has been so long excluded, enter in through his word, and dwell there, to your everlasting blessing and glory." p. 6.

To the full and free invitation held out by our respectable preacher

for all sinners to come unto Jesus, we cannot but be highly pleased to see the addition of such strong and searching practical appeals as the following :—

“Be ever then anxiously seeking for evidences in yourselves, that Christ in all his offices is yours. Be not satisfied with a temporary frame and temper of piety, a sudden impulse of joy, a strong conviction or a ray of hope. All these many have had, whose dawn of promise has set in a night of utter disappointment and wo. Be not satisfied with the sacrifice of some sins, to which you are no longer tempted, while you retain others, by which you are most easily beset. Be not satisfied with a religious state, in which all speak well of you, with such professed devotion to God as is consistent with service to mammon and with the friendship of the world, and compatible with sinful compromises and compliances ; the church on one day, and the dissipated amusement on the next ; the godly talk and the worldly practice.” pp. 8, 9.

Nor are we unwilling to accept his interesting advice to

“seek a closer intercourse and communion with Christ, in hearty persevering prayer, which serves as wings to lift the soul to Christ, or as an attractive chain, permitted through free grace to prevail, to draw him down to man.” pp. 7, 8.

The sermon concludes with a strong and earnest appeal in behalf of “the all-sufficient Saviour,” to the several classes of

“the profligate abandoned sinner, the covetous and the proud, the wavering half-Christian, the lambs of the flock, [both] the multitude among them who stray from the fold in wilful heedlessness and pursuit of vicious pleasure, and the few who are followers of Joseph and of Ruth ; the still-doubting penitent, and the true practical believer” To every one “Jesus Christ is preached as the all-sufficient Saviour, suited to every case and every want, as the Saviour of each, not in their sins, but from their sins.”

“Such preaching may be, through their own voluntary perverseness of mind, to some foolishness, to others a stumbling-block ; but it is, we know by the word of God that cannot lie, it is the only preaching that can save a soul.” p. 16.

The second sermon welcomes the

minister home to his flock. The joyous sensations of greeting seem evidently to outweigh in our preacher's mind the “pleasing melancholy” of the parting mood. Then he imagines “the feelings of friendship are most lively, and its expressions flew most directly from the heart.”

“We rejoice at the sight of our friend and at the sound of his voice : we eagerly enter into converse with him : we anxiously desire to hear, from his own mouth, an assurance of his safety, his welfare, and the health of all in whom he is interested. We pour forth a multitude of affectionate inquiries upon these subjects. ‘Joseph asked his brethren of their welfare, and said, Is your father well, the old man of whom ye spake ?’ Our whole attention appears to be bent upon his answers ; and our friend is, for the moment at least, the chief earthly object of our care.” p. 20.

The care is, in this case, an anxious care ; the inquiries are of a spiritual nature. The question of Jehu responds exactly to the ministerial feelings upon this occasion. “*Is thine heart right ?*” And “this question is expressed, if we may venture as humble instruments to borrow from the mouth of the Almighty himself, in the words of the text, *Where art thou ?*” Finely, as well as affecting-ly, it is remarked—

“Had Adam been thus walking, the Lord God would not have addressed the question to him. He would indeed have then been in constant direct intercourse and communion with his Heavenly Father. He would, like Enoch, have walked with God, and would have had no shame to cover, no searching question, as a trial of sincerity, to undergo.” p. 29.

As it is, the question befits alike fallen Adam and his fallen offspring.

“Oh ! that all your consciences, enlightened by Divine grace and authorized by evidences in your life and conversation, could enable each of you to make a satisfactory answer to this searching question.” “Oh, Lord Jesus Christ, who wouldest often have gathered this people, as a hen gathereth her chickens under her wings, but they would not, still forbear to destroy, still interpose to save ! Be with thy minister this night, speak through him and work

for him, make an entrance for thy word into many a closed heart, and give to the dawn of the opening year, the honour of the new birth, the birth of sons to God." pp. 21, 22.

The *question* our preacher then proceeds to put to the consciences of nearly the same several classes to which he had before addressed his exhortation, viz. the profligate and careless sinner, the covetous and worldly-minded, the proud and self-righteous, the wavering, the backslider, the growing Christian, and the established believer. It was something peculiarly felicitous, as we suppose it was intended, to admonish, on his return, the *same* classes as before, as to the changes made, or the fruit produced, in consequence of his exhortations to them when they parted. We are also obliged to the Dean for giving us to see, in this repetition, his own steady and marked classification of hearers to be addressed from the pulpit, as embracing the whole congregation. We always refer to the Divine Parable of the Sower, as containing the four grand primary classes or colours into which our unerring Teacher would have all hearers divided; the careless, the irresolute, the worldly-minded, and the honest. But we have no objection to some intermediate classes, some secondary colours, composed of the respective elements of the primary, and which may be endlessly, as well as profitably, multiplied according to the peculiar circumstances of each minister, his own personal experience, or his sphere of public observation.

We consider this as the most searching, and, on the whole, the most affecting, sermon of the two. We shall, however, content ourselves, with recommending it to the attention, to the closets and the prayers, of those who may feel themselves severally addressed under the above-mentioned heads: and we shall only give one specimen of the generally close and serious strain of its appeals.

"Thirdly. To another I come, who was not like the former, sold under sin and taken captive by Satan at his will, without a wish to be free, but halting rather between two opinions, doubtful whether to prefer the service of God or of Satan, the wages of sin or the free gift of God, through Jesus Christ. Such I left free. And there was a hope that the wind, which bloweth where it listeth, the blessed spirit of God, might take the sail, as it fluttered in suspense, and carry the vessel forward to the point of peace and glory.

"But where art thou? Not such now; no longer undecided. You shew no evidence that you have chosen the right side, and therefore the wrong side is yours beyond a doubt. There is no alternative, and this interval has been long enough to give the final decisive bent and sway to your thoughts and disposition.

"Agrippa halted a day. He was almost persuaded, and Paul prayed for him too, but it was in vain. He would not take the badge the Cross of Christ, and, after Paul had done preaching, he settled down into persevering impenitence and rooted unbelief. Do not, then, be satisfied with the thought that you are still neutral.

"There is no such compromise between God and mammon. You are not for God: you are therefore against Him, in the enemy's camp and service, and have nothing to expect but his wages. Still, however, even to you the offer of reconciliation is made, though it sounds, as it were from afar, and seems about to die upon the ear.

"Rush forward, then, to seize perhaps your last opportunity, and close, under grace, at length and for ever, with your only true Master, your only rightful Lord, Jesus Christ, the Saviour and the King.

"Your minister's inquiry, my friends, to these three descriptions of persons, has, I trust, been made in serious concern for their souls. They are plants in the vineyard, which he was commissioned to rear: they are sheep in the flock, which he was appointed to tend." pp. 25, 26.

Perhaps the above quotation, which we have given principally "*honoris causâ*," contains at the same time one of the very few questionable positions into which even the ardour and affection of our preacher have at any time betrayed him. In declaring that class who were halting between two opinions when he left them, to be "no longer such, no longer undecided;" to

have taken for *certain*, if not the right, the wrong way, and to have passed an interval "long enough to give the final decisive bent and sway to their thoughts and disposition;" we doubt whether the Dean does not limit both the operations of the human mind, and also of Divine Grace upon it, beyond the proper bearing of the case. The question put by the Prophet was, "How long halt ye between two opinions?" intimating, that it may be very long; and that *no* limits, shorter than life itself, can be set either to the indecisive reasonings of men, or to the patient long-suffering of God. If Agrippa was hardened in a day, which, indeed, we have not a sufficient warrant in Scripture to assert, still Felix, who had before trembled on the same judgment-seat, sent frequently for Paul, during the space of two years, and communed with him. We cannot tell how often in that time he may have trembled again, nay, have been "almost persuaded to be a Christian."

In this, however, as in most other points, we are willing to defer to the highly respectable and judicious author of these sermons. As a further proof, however, of our opinion of his candour, perhaps, also, of our own unseemly disposition to take advantage of it, we shall beg permission to make one or two other free observations upon these compositions as they lie before us.

The general style of doctrine exhibited in them, we cannot but in the highest degree commend, as strictly conformable to our own views of Christian truth. We should be most sorry to think it possible that there should be actually two opinions amongst the successors of that great Teacher who was "the friend of publicans and sinners," as to whether those out of the pale of Christ's flock, considered as yet unregenerate and unconverted, should be addressed at all, or not, by the Christian pastor. Yet we cannot but apprehend that the views of different ministers are

somewhat different on this point. The bent of some, and those eminent and distinguished preachers, seems to be rather that of addressing "the elect people of God" as the class for whom more especially, if not exclusively, the word of this salvation was sent, and who alone have, or can have, an ear to listen to its instructions. Our notion, we confess, strongly is, that the Word of God is directed to man, *as man*, that is, as a corrupt fallen creature, to whom, even in proportion to his corruption and his "wretchlessness of unclean living," all its provisions, and the endless store of its warnings, examples, precepts, doctrines, promises and threatenings, are adapted. We conceive that the representations of the Gospel truly made, in all their just proportions, are exactly that which is most suited to the cure of our corrupt nature; the wedge just calculated, when driven home by Divine Grace, to penetrate the hardest heart. Consequently, it is always our most earnest desire to see that wedge set point blank, and "with arguments of weight urged home" upon the most obdurate and stiffnecked. And, to change the comparison, the contrary conduct has always seemed to us as absurd as it would in the physician, possessed of a panacea for every disease of human nature, to plead his conviction that only certain persons are intended for the benefit, as a reason for passing by a very large proportion of the most diseased and plague-stricken of his charge, and applying his care and his medicine almost exclusively to those who already give symptoms of improvement and convalescence.—This is a wide subject. We cannot in a short space do justice to our own views, or to the importance of the question. We shall, therefore, only add, that the plan of the Dean of Wells, as far as we may consider it to be developed in these sermons, has our most cordial and decided approbation. We could wish, after his example, to

see, we speak boldly perhaps, the largest portion of every sermon appropriated to the largest portion, confessedly the ignorant and careless, of the audience. We could wish to see in this regard, as well as in every other, no *respect of persons*, in the professed followers of an impartial Saviour, the children of that heavenly Parent "who maketh the sun to shine alike on the evil and the good, and who sendeth rain on the just and the unjust." The Dean bears in the front and forehead of his preaching this most animating and inspiring of all principles; "I would that not only thou, but also *all* that hear me this day, were not only almost, but altogether such as I am." Even to the hardened and confessedly almost hopeless Agrippa he would not refuse the personal and hearty appeal, "King Agrippa, believest thou the prophets? I know that thou believest."

That this mode of constant, earnest, and well-digested address to the different classes of ungodly hearers, has no tendency to diminish the effect, or lower the standard, of the purest evangelical doctrine, the most cursory view even of these specimens will convince us. On this subject we have only to congratulate the world, and, more than all, himself, on the deep and fundamental sense of the power and grace of the all-sufficient Saviour, which pervades the whole structure of doctrine adopted by the Dean of Wells.

Of the clear and measured style of these sermons we have already dealt out our humble dole of commendation. But may we here be permitted to suggest, whether, notwithstanding the general correctness of the style, (excepting some few individual slips, through haste or inadvertence), there is not, in their general plan and construction, something which may be considered as faulty, and in that same proportion, as it generally happens, inefficient.

We confess that we have acquired such a love of order in the

distribution of the subject-matter of a sermon intended for popular instruction, that we can scarcely set our important imprimatur of absolute perfection upon any which we see deficient in this respect. The difference, we own, with us, both in reading, and more especially in hearing, a well and an indifferently arranged discourse, is no less than that of remembering by far the larger part of it, or of really remembering little or none at all. We are greedy enough to wish to carry much away from the spiritual feast of the Gospel; and that householder who reduces his large and substantial mass into the most easy and portable form not only for present use, but for honest theft, we think most considerate, most hospitable, and on the whole most likely to nourish his hungry and but occasional guests. Not that we should therefore recommend them to be fed upon "dry bones;" very far from it. But while we wish the several parts of the sermon to be well filled out, and to abound with the richest as well as the most diversified matter, we still covet "the fair form and just proportion" of each part as making up one regular and consistent whole. We desire to see the several members and sections of the composition to stand out in just relief, and to bear a definite and decent relation to all the rest. An unbroken, though smooth and rotund, mass does not satisfy us, although we are told of a concealed method within the skin. Neither do we think that any but a lucid, transparent, and visible, arrangement, at least in this species of composition, in general either portends or conveys the "*bene provisam rem.*"

Now on this point we do not mean to bring any heavy charge of delinquency against our valuable preacher. Perhaps we use his discourse, somewhat unjustly, as a stalking horse to our observations. At least, to tell the honest truth,

we are somewhat betrayed into them by what can scarcely in fairness fall under our cognizance at the present moment as reviewers, the style adopted by him in those most able and striking exhibitions of eloquence and good sense to which we have before alluded as lately delivered in the metropolis. We confess we were much disappointed in our after endeavours at recollection, for the benefit of friends, to find how much of his valuable matter had fled and left no traces in our brain from the very want of *prominent* order to which we have just adverted. We cannot help thinking also, there may be some want of artificial, which in the end *may* prove the most natural, arrangement of his subject in the present discourses. We allude, for example, and shall only just allude, to the doctrinal part of the first of the two. The second, as containing only a series of affecting addresses to several consecutive classes, scarcely becomes in this respect the subject of criticism. If it had become so, by the addition of some little doctrinal discussion, it would certainly have seemed to possess more stamina in its constitution. We have sometimes observed two or three well arranged and striking deductions, at the close of such a sermon, to have been exceedingly well placed, and to have been attended with a good practical effect on the minds of the audience. But we beg pardon for these observations, and fear that in reference to the very reverend and experienced Christian pastor under review, our criticism will be found to have proceeded far "beyond the last." A little more or a little less careful arrangement, or studied elevation of style, are points of minor importance indeed, when compared with the high and eventful duties of the Christian ministry. Critical, doubtless, these must ever be, and more so in proportion to the importance of the sphere in which they are to be exercised. At a time when the agitations of religious opinion seem likely to take the place, and with the same doubtful issue, of the late national conflicts; when too much tendency appears on all sides to vindicate their peculiar notions from neglect by carrying them to excess; and when, amongst a large class, many of the most fundamental doctrines of Christianity and Protestantism come, strangely enough, to be considered as errors—"earnestly to contend for the faith once delivered to the saints;" to rescue it at once from neglect and perversion; to "lift aloft the blazing torch of Revelation, and to convince the world that the same humble lamp which cheers the dwelling of the humble villager, may also gild in majestic brightness the dome of the cathedral and the canopy of the palace; to watch it in its progress, unextinguished, unsullied, over distant seas and mighty continents; and, whilst Jews and Turks, Infidels and Heretics, feel the remote influence of these labours of love, to bless the nearer flock of surrounding Christians with the edifying example of a prudent zeal, an humble life, and godly conversation;—These are the solemn calls with which the high and deserved elevation of the Dean of Wells seems most peculiarly to mark his lot;—this is the awful, though honourable responsibility, compared with which, we should expect him to "leave all meaner things," all inferior motives and considerations, to their native littleness. Action more than expression, and things rather than words, we should refer to his extended department in the stage of life;—and seeing him encompassed with so great a cloud of witnesses, ready to profit, we fear, no less by his errors in conduct, if any, than by his adherence to the path of sound wisdom, we should at once hope and pray that he might "do this one

thing," and be so directed from above to "press towards the mark" as to carry multitudes in his train along the same career, and "to obtain at length the *highest* prize of his high calling of God in Christ Jesus."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Philosophical History of the European Languages, by Dr. Alexander Murray, late Professor of Oriental Languages in the University of Edinburgh, accompanied by a Memoir of the Life of the Author;—Illustrations of Ireland, or a Topographical, Antiquarian, and Philosophical Survey of that Island, with Engravings:—a complete edition of the Poetical Works of the late Rev. C. Wesley;—a History of the Town and Port of Dover, and of Dover Castle, with a short Account of the Cinque Ports, by the Rev. John Lyon, one of the Ministers of Dover;—an Account of the most celebrated Public and Private Libraries, with Bibliographical Notices, Anecdotes, &c.

The Rev. Robert Morrison, Missionary at Canton, has ready to print, a Chinese Grammar, with Chinese and English Dialogues, and is preparing a Dictionary of the Chinese Language, in three parts; in the first, the Chinese and English, arranged according to the Chinese Keys; in the second, the Chinese arranged alphabetically with English; in the third, English and Chinese.

The number of Country Banks in England and Wales, for which Licenses were taken out to issue Promissory Notes in 1813, were 689.

The sub-committee, to whom it was referred, by the committee of the intended London Asylum for the Care and Cure of the Insane, to obtain information relative to the state of the insane in the places for their reception within the bills of mortality, have prepared their report, by which a variety of facts relative to the treatment of lunatics have transpired. It appears, that the patients in workhouses, with the exception of a few, who, on being first afflicted by the disease, are sent there for care and custody, and paid for by their friends, are parish paupers; and these are generally kept in gloomy and comfortless confinement. The sub-committee not being in-

vested with authority, their inspection has been in a great measure superficial; but they have been enabled to obtain an inspection of the major part of the houses for the reception of the insane within the bills of mortality. At three houses they were refused admittance, viz. at Gore House at Kensington; at Miles's Receiving Houses at Hoxton; and at Brook House. The larger private houses for the reception of the insane are, in their construction, essentially bad; generally having several beds in a room, and frequently two patients in one bed.—In the women's galleries of Bethlem Hospital, one of the side rooms contained about ten patients, each chained by one arm to the wall; the chain allowing them merely to stand up by the bench or form fixed to the wall, or to sit down on it. The nakedness of each patient was covered by a blanket-gown only. The blanket-gown is a blanket formed somewhat like a dressing-gown, with nothing to fasten it in front. This constitutes the whole covering; the feet even were naked. One female in this side room, thus chained, was an object remarkably striking: she mentioned her maiden and married names, and stated that she had been a teacher of languages. She entreated to be allowed pencil and paper, for the purpose of amusing herself with drawing, which were given to her by one of the committee. Many of these unfortunate women were locked up in their cells, naked and chained, on straw, with only one blanket for a covering. One, who was in that state by way of punishment, the keeper described as the most dissatisfied patient in the house.—In the men's wing, in the side room, six patients were chained close to the wall, five handcuffed, and one locked to the wall by the right arm, as well as by the right leg, who was very noisy. All were naked, except as to the blanket-gown, or a small rug on the shoulders, and without shoes; one complained much of the coldness of his feet. Chains are universally substituted for the strait waist-

coat. In the men's wing there were 75 or 76 patients, with two keepers and an assistant; and about the same number of patients on the women's side.—In one of the cells, on the lower gallery, the committee saw William Norris, who stated himself to be fifty-five years of age, and that he had been confined about fourteen years. A stout iron ring was rivetted round his neck, from which a short chain passed to a ring, made to slide upwards and downwards on an upright massive iron bar, more than six feet high, inserted into the wall; round his body, a strong iron bar, about two inches wide, was rivetted; on each side of the bar was a circular projection, which, being fashioned to and closing each of his arms, pinioned them close to his sides. This waist-bar was secured by two similar bars, which, passing over his shoulders, were rivetted to the waist-bar, both before and behind: the iron ring round his neck was connected to the bars on his shoulders by a double link; from each of these bars another short chain passed to the ring on the upright iron bar. He was enabled to raise himself, so as to stand against the wall, on the pillow of his bed, in the trough-bed in which he lay; but it was impossible for him to advance from the wall in which the iron bar is soldered, on account of the shortness of his chains, which were only twelve inches long. It is conceived to have been out of his power to repose in any other position than on his back; the projections, which, on each side of the waist-bar, enclosed his arms, rendering it impossible for him to lie on his side, even if the length of the chains from his neck and shoulders would permit it. His right leg was chained to the trough, in which he had remained thus encaged and chained more than twelve years. He informed the committee, that he had for some years been able to withdraw his arms from the manacles which encompassed them. He then withdrew one of them: and observing an expression of surprise, he said, that when his arms were withdrawn he was compelled to rest them on the edges of the circular projections, which was more painful than keeping them within. His position, we were

informed, was mostly lying down, and that, as it was inconvenient to raise himself and stand upright, he very seldom did so; that he read a great deal—books of all kinds—history, lives, or any thing that the keepers could get him; the newspaper every day; and conversed perfectly coherent on the passing topics and the events of the war, in which he felt particular interest. On each day that the committee saw him, he discoursed coolly, and gave rational and deliberate answers to the different questions put to him.—In consequence of the discovery made by this committee of the situation of William Norris, and of a drawing which they procured to be made of him in his irons, he was visited by Messrs Home Sumner, Lord Robert Seymour, William Smith, Hon. G. Bennett, R. J. Lambton, Thos. Thompson, and other Members of the House of Commons; but the committee have now to state, that at their last visit they observed that the whole of the irons had been removed from Norris's body, and that the length of chain from his neck, which was only twelve inches, had been doubled.—In the public hospitals it is customary to lock up the patients in their cells at dusk; this, in winter, is soon after four o'clock; and the cells are open at seven o'clock the next morning.—The committee conclude this document by stating, that, if they have been pained by the remarkable contrast in management between one of our great public hospitals for the insane and the larger private houses generally, they have been as forcibly impressed by contrasting the practice, of even such houses, with the general economy of the "Friend's Retreat," near York; where neither chains nor corporal punishment are tolerated on any pretext; where the conveniences provided, within doors and without, are suitable to patients in any station of life; where every appearance is avoided that can afflict the mind by painful recollections; and where regulation and control are governed by the experienced efficacy of the important principle, that whatever tends to promote the happiness of the patient increases his desire to restrain himself.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Substance of a Discourse delivered at the Abbey Church, in Bath; by the Rev. Charles Daubeny, Archdeacon of Sarum. 1s. 6d.

The Christian Minister's Address to Per-

sons bringing a Child to be baptized; by the Rev J. Scott, of Hull. Price 11-2d.

A Sermon addressed to the British Prisoners of War lately returned from France; by the Rev. J. Scott, M. A., of Hull. 1s. fine; 6d. common.

A valedictory Address delivered at a General Meeting of the Society for promoting Christian Knowledge, on Tuesday, May 17, 1814; by George Henry, Lord Bishop of Chester, to Thomas Fanshaw, Lord Bishop of Calcutta, previous to his Departure for India; together with his Reply. 1s.

Twenty Remedies against the Fear of Death; by J. Wilkinson. 8vo. 1s.

Two Discourses, delivered in George's Meeting-house, Exeter, on the 17th and 24th of April, 1814; by Lant Carpenter, LL. D. 1s. 6d.

MISCELLANEOUS.

An Account of the Grubber; an Instrument recently introduced into East Lothian, for pulverising the Ground, and diminishing the Expense of Cultivation; by John Shirreff. 1s. 6d.

History of Ireland, from the earliest Period to the present Time; By Stephen Barlow, A. M. 2 vols. 8vo. 1l. 1s.

A Literary History of the Middle Ages; comprehending an Account of the State of Learning, from the close of the Reign of Augustus to its Revival in the 15th Century; by the Rev. Joseph Berington. 4to. 2l. 2s.

Forms for the ready Calculation of the Longitude; with the Tables published by Joseph de Mendoza Rios, Esq. F. R. S. Folio. 4s.

Letters to the Duke of Kent, on the Efficacy of equable and artificial Temperature in the Treatment of Consumption; by Thomas Sutton, M. D. 2s.

Thoughts on various charitable and other Institutions, and on the best Mode of conducting them: to which is subjoined, an Address to the Females of the Rising Generation; by Catharine Cappe. 3s.

A survey of the Road from Calais to Paris; by L. Hebert, Geographer, and G. Dupont, Engineer. 8vo. 9s.

A picture of Paris; being a complete Guide to all the public Buildings, Places of Amusement, and Curiosities, in that Metropolis; accompanied with six different Routes from the Coast to Paris; by Louis Tronchet. 6s.

Letters on India; by Maria Graham. With nine Etchings, and a Map of the North of India. 8vo. 14s.

A Voyage to the Isle of Elba; translated from the French of M. Arsenne Thiebault de Berneaud. 8vo.

RELIGIOUS INTELLIGENCE.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Annual Report of this Society* for the year 1813 is now before us, and it strikingly manifests the beneficial effects of the increased exertions which it has lately made. The Report is preceded by a Sermon preached by the Right Rev. the Lord Bishop of Chester, on the 3d of June, 1813; being the time of the Yearly Meeting of the Children educated in the Charity Schools in and about the cities of London and Westminster. The learned prelate, after pointing out the advantages attendant on the acquisition of general knowledge, even as this life is concerned, proceeds to enlarge on the higher benefits of a Christian education. The following passage deserves a more lasting record than our ephemeral page can give it:—

“When in the fulness of time it pleased the Almighty to reveal his Son, the Christian Teacher was called upon to discharge a superior duty, to preach the Gospel of Jesus

Christ, and to declare the glad tidings of salvation to all mankind. A Saviour had brought life and immortality to light. The grand aim, therefore, of every rational being, was no longer a perishable, but an everlasting reward—not time, but eternity. Hence, education, as the great means to this end, became of a more exalted and spiritual nature; its object was to make known unto man the purposes of his creation, to communicate a knowledge of the will of the Most High; that knowledge might lead to practice, and at length procure for him a glorious inheritance, eternal in the heavens.

“We are too apt to overlook or undervalue the importance of this instruction, because the full effects of it are not instantly and wholly perceived. But the awful truths of religion have seldom, if ever, been duly inculcated on the mind of youth, without producing the most beneficial result, if not immediately, yet at some future period of life. The precept may for a time be forgotten; the passions may break through all restraints, whilst reason and conscience slumber or sleep. The voice of religion, however, though overpowered, is not often entirely silenced, but is heard at some favourable season, in the hour of stillness and repose, and before the day of repentance

* Both the General Account and the Annual Reports of this Society may now be purchased by any persons who are not members.

is finally passed. The seed, to all appearance dead, may yet produce a most abundant harvest.

"One of the main advantages which arises from the education of the poor, is the ability which it confers upon them to employ their leisure hours in a profitable and improving manner. Intermissions of labour find them for the most part listless and unoccupied. To avoid this oppressive tedium and languor, they are tempted to the receptacles of sloth or sin, where property is wasted, where health is undermined, and where bad habits are acquired and confirmed. *Now had the same persons been able to employ their vacant hours in useful reading, had early instruction opened to them the Bible, the temptations of idleness might not have been felt at all, or, if felt, might have been resisted and overcome*

"Of the blessed effects which even a casual perusal of the Word of God may produce, we have a memorable instance upon record, in the life and conversion of the celebrated St. Augustine. He who was afterwards one of the most illustrious fathers of the Church, had been in his earlier years notoriously dissolute and abandoned. His attention, however, and feelings, were suddenly arrested by an awakening passage, which met his eye upon opening a page of the Sacred Volume. The impression thus excited, was durable, daily grew stronger, and at length wrought in him a deliverance from the captivity of sin. The same means may, in other cases, produce the same effect. **THE CONSEQUENCES TO BE EXPECTED FROM EVERY POOR MAN'S POSSESSING HIS BIBLE ARE INFINITE,—OF A VALUE BEYOND ALL CALCULATION.**

"There is scarcely any plan, however excellent, against which objections may not be raised, and it has been urged against this general instruction of the poor, that it disqualifies them from executing, as they ought, the inferior but necessary offices of life. What! can we conceive a situation, however humble, the duties of which will be less willingly performed, in consequence of that small and limited degree of knowledge, which these institutions impart? Is there any agricultural or mechanical employment, is there any domestic or servile occupation, which the poorest will discharge with less fidelity and skill, because the charitable have taught him to read and write? Will they be less faithful, because they know the grounds of their obligation? Will they be less satisfied, because they have learnt that their lot and the whole disposing of it are of the Lord? On the

contrary, who, but for the hopes and consolations of religion, would contentedly submit to hardships, privation, and toil? Banish the idea of God out of the world, and the whole system is disorganized; acknowledge his superintending Providence, and all things work together for good unto all men.

"If we wish to produce the full effects of a religious education, the materials must be prepared and the foundation laid, at a much earlier period than they commonly are. Much evil is occasioned, and much good neglected to be done, before the generality are at all aware of it. None but those who have watched the dawn of the human understanding are sensible, how early and how deep impressions may be made. Children reason not only better, but sooner, than is generally supposed. The work, therefore, if it is to be done to the best advantage, must be begun betimes. From an ignorance or neglect of this truth, all future endeavours are frequently unavailing. Parents, therefore, and preceptors, cannot too strongly be reminded, that the education of children should commence almost from their birth. The years of infancy are the most important, but the most neglected period of their lives. These form the heart, and stamp the character of the future man. And should the engagements and the cares of life devolve the parental charge upon another, yet surely the greatest caution and consideration are required, more than I fear are generally bestowed, in ascertaining the habits and opinions of those persons to whom children are entrusted, and from whose sentiments and principles they naturally imbibe their own. And here we cannot but express a wish, that an increased attention to the morals of youth may be shewn, in our public schools, and seminaries of learning. A knowledge of the ancient languages and the acquisition of human science, both are and ought to be among the prominent objects of these excellent institutions. But let them not stand first in view. An elucidation of the Scriptures, and the inculcation of moral principles are entitled to a far higher consideration, to the principal share of our time and thought. Let not this opinion, however, either give offence, or be misunderstood. I mean not to affirm, that no anxiety at all is shewn to the concerns of religion; neither do I think that they are less regarded at the present, than at any preceding period; but what I believe and assert, is, that a greater degree of attention is still called for in some cases, and that too much

can hardly be bestowed in any. For the end is worthy of the means, an object which will always repay the utmost care and zeal. Too long has our youth been educated for the world, let us now strive to educate them for God."

We now proceed to the Report. From this we find, that the constitution of the Society has undergone some material improvements since the date of the preceding Report. The necessary benefaction of subscribing members at admission had then been reduced from not less than two pounds to not less than one guinea. Now, however, all parochial clergymen with small incomes are admissible, without the payment of any benefaction at admission, on claiming the benefit of the rule to that effect; and this benefit is extended retrospectively to all such clerical members admitted since Christmas, 1812, as choose to avail themselves of it. Besides this, under the name of Corresponding Members, clergymen, to whom a subscription might be inconvenient, may be admitted to the privileges of the Society without either benefaction or subscription. In consequence of these new regulations, and the exertions of Diocesan and District Committees, thirty of which had been added to the Society's list in the year 1813; the number of subscribing members, which at the end of the year 1810 was 3560, at the end of the year 1813 was 7689. To secure a supply, at once effectual and permanent, of the holy Scriptures, the Book of Common Prayer, and the Society's Tracts, the farther expedient of a periodical parochial collection is strongly recommended, and the universal adoption by the several Committees of a day of Anniversary Meeting, to be holden at some principal place within the limits of their respective operations; when schools receiving books through the Society, may be brought together in the cathedral, or other principal church in the district, after the manner of the yearly meetings at St. Paul's of the London Charity Schools.

Of the parochial and general collections, one third is required to be paid to the Society in aid of its general designs: for the remaining two thirds, books are allowed at the reduced prices of the Society, which are so low, that the parishes will still be gainers by the arrangement, to the extent of upwards of 25 per cent.

For facilitating the supply of all parts of the kingdom, depôts of books have been formed by many of the committees, consisting of Bibles, New Testaments, Common

Prayer Books, School Books, and Tracts, at the discretion of the Committee.

On the subject of education, the Society congratulates the public on the progress which has been made, and is making, in the establishment of schools in all parts of the kingdom for the education of children of the lower order of the community, especially through the agency of the National Society, most of whose schools are supplied with books by the Society for promoting Christian Knowledge. In future, it is intended to specify the schools which derive aid from this Society. In the mean time, mention is made of a report from the Deanery of Hedingham, of 30 parishes, in which schools containing 2300 scholars are regularly supplied with books through the Society; and of another report of the state of the Sunday Schools at Manchester and Salford, belonging to the Established Church, by which it appears, that 7000 children are there in constant habits of religious instruction.

The Memorial of the late Dr. John on Indian Civilization has turned the attention of the Society to the promotion of schools in the East Indies, and a gratuity of 50*l.* has been voted in aid of that design; (we should have been better pleased, had the vote been 1000*l.* a year;) and an offer is made of duly appropriating to the same object, the special benefactions of benevolent individuals. The Society also recommends this matter to the attention of its Missionaries and friends in India; and professes its readiness to co-operate in any judicious measure for furthering so desirable an end.

The books issued by the Society, from April 9, 1812 to April 9, 1813, were as follows:—*sold to members*, for 13,82*l.* 2*s.* 8*d.*, the cost to the Society being 22,616*l.* 1*s.* 4*d.*; 19,880 Bibles, 43,671 New Testaments and Psalters, 45,730 Common Prayers, 41,913 other bound books, and 426,713 small Tracts. *Given gratuitously*; 2118 Bibles, 7082 New Testaments and Psalters, 2931 Common Prayers, 616 other bound books, and 4083 small tracts. *Issued for the service of the Navy, and paid for by the Lords of the Admiralty*; 1916 Bibles, 6975 New Testaments and Psalters, 2500 Common Prayers, 742 other bound books, 4033 small Tracts. A farther impression of 2500 copies of the Welsh Bible has been printed from the Society's stereotype plates, and an edition of the Welsh Common Prayer Book has also been completed, to be had bound by members at 2*s.* 4*d.* each. A large number of copies of the Arabic Bible still remain in the Society's Store-room to be

disposed of, when proper opportunities occur. And in addition to several English Tracts placed on the Society's list, 30% were granted to promote an impression of the German Lutheran Catechism for the use of poor Germans in this country.

Measures have been taken to secure a more extensive circulation of the Society's Tracts, with a view to counteract the pernicious influence of *methodistical*, impure, or inflammatory pamphlets; and to render the distribution more efficacious, a Committee has been appointed to revise the Society's Tracts before they are reprinted; to report to the Board the expediency of reprinting them at all; and to "recommend such corrections, additions, or other alterations, as may appear to them to be requisite."*

We now come to the East-India Missions of his Society. Of the appointment of the Rev. Mr. Jacobi as one of its Missionaries; of Dr. Middleton's able Charge, and Mr. Jacobi's Reply, we have already given an ample account in the volume of last year, p. 673. He took his departure for India in the month of April, 1813. The accounts from abroad are neither so copious, nor so interesting as they have usually been. Mr. Pezold, the Missionary at Vepery, had visited a variety of places, and had baptized 34 individuals, of whom eleven were adults. Mr. Holsberg, from Cuddalore, states, that some of the families were living as became Christians; while others had been overcome by their weakness, but, he trusted, had seen and repented of their sins. He speaks very favourably of a native catechist, who was attached to his Mission; and complains of the generally declining state of the Mission from want of funds † "His external circumstances being very narrow, he had endeavoured to uphold it with what little of his own he could spare; but himself being in narrow circumstances also, and having no office from Government, nor any assistance from Germany, he was under great alarm as to what

* We confess ourselves to be a little alarmed at the extensive range of the labours of this Committee. Is it intended that all corrections, additions, or other alterations proposed by the Committee, and sanctioned by the Board, of whatever kind they are, may be introduced into tracts originally written by Beveridge, Woodward, Kenn, Tillotson, Stonehouse, &c.? How very slight to the eye may be the alteration which shall make these tracts, no longer speak the sentiments of their authors on vital subjects!

† Why should this complaint be repeated year after year in vain? Why, indeed, should it exist at all?

would become of his Mission." Mr. Pohle writes from Trichinapoly in the same strain. "The support of the Mission," he states, "was attended with great difficulties, especially as their customary receipts from Germany had failed." "I look up to the Lord," he observes, "for help." The bad examples of Christians, he describes as doing unspeakable mischief. He was faithfully aided in his labours by four native catechists and two native school-masters. The member of the Tamul Congregation were about 320; of the Portuguese, 137.

The Danish Missionaries at Tranquebar state, that 5000 copies of the Tamulian New Testament were about to be printed at the Calcutta Press; and "they bless God that various nations, in their different languages, are now likely to be blessed with the holy Scriptures." Some account is then given of Dr. John's schools (which we largely noticed in our last volume,) containing 550 children, which had been assisted by the Rev. Mr. Thompson at Madras, and colonel Molesworth of Jaffna. Dr. John had baptised eighteen heathens and five Roman Catholics. The East-India fund received an important aid, by a generous donation of 600*l.* from an anonymous benefactress.

The receipts of the Society, in 1813, amounted to nearly 32,000*l.*; and its payments to about 30,750*l.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The following is the substance of the Tenth Annual Report of this Society.

1. EUROPE.

IN GERMANY, the different Bible Societies exhibit, notwithstanding the miseries occasioned by war, solid proofs of a deep and growing interest in the object of the Society. That at *Berlin* has completed a second edition of the Bohemian Bible, of 5000 copies, and it finds at this time a more frequent inquiry than formerly among the poor after the German Scriptures. The Committee has aided this Society with 1500 dollars.

A *Wurtemberg* Bible Institution has been established, under the patronage of the king of Wurtemberg, and with a direct appointment to provide for the Protestant Population of the kingdom. The Committee, anxious to encourage this Institution, added to their former donation of 200*l.* a further donation of 300*l.* The Institution has already an edition of 10,000 Bibles, and 2000 extra Testaments in the course of printing.

† This edition has been printed at the Missionary Press at Serampore by the Calcutta Auxiliary Bible Society.

Various other sums have been voted, in the course of the year, to promote the circulation of the Scriptures in Germany.

"Though the Committee does not stand officially connected with the Catholic Bible Society at *Ratisbon*, they consider it both a duty and a pleasure to state, that this zealous and benevolent Society proceeds with great spirit in printing the German Testament, which meets with so rapid a sale, that the Society can scarcely keep pace with the eager and constantly-increasing demands."

In SWITZERLAND, the German Bible Society at *Basle* has not furnished an account of its operations; but there is reason for believing, that its exertions have not relaxed.

The Bible Institution at *Zurich*, has proceeded with diligence and success. The Committee learning that this Society, by the purchase of Bibles, and printing an edition of the New Testament, had exhausted its resources, and that it earnestly desired to proceed to print an impression of the whole Bible, granted the additional sum of 250*l.*, to promote this important work.

In addition to the *Zurich* Bible Institution, and the Bible Committees at *Schauffhausen*, and at *Chur*, a similar Committee has been formed at *St. Gall*, by the exertions of a merchant, venerable both by age and piety.

"I wish," says this venerable correspondent,* "to work while it is called to-day, being now in my 74th year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul be entirely consecrated to him."

In DENMARK, the Fuenen Society continues its exertions, and has even sent copies of the Scriptures into Norway, Holstein, and Jutland.

The Rev. Mr. Henderson, who obtained permission from his Danish Majesty to reside at Copenhagen, to superintend the printing of the Icelandic Bible, has completed that work; and is now preparing to depart for Iceland, to superintend its distribution, and form connections for carrying on the plans of the Society.

The Committee authorized Mr. Henderson to expend the sum of 50*l.* in the purchase of Bibles and Testaments, for distribution among the poor in Denmark, and to

purchase a supply of the Scriptures for the use of the Greenlanders. Mr. Henderson has procured 300 copies of the Greenlandish New Testament; and had encouraged the circulation of the Scriptures in Bornholm and Noway.

SWEDEN has made considerable progress in providing for the dissemination of the holy Scriptures, chiefly through the zealous and prudent exertions of the Rev. Dr. Brunnmark, who, when proceeding on a visit to his native country, charged himself with powers from the Committee to encourage the formation of Bible Societies, by grants and promises of further aid. Three new Bible Societies have been established in Sweden, viz. the *Gothenburg*, *Westeras*, and *Gothland* Societies, patronized by the Bishops of those dioceses: the second comprehends the provinces of Westmania and Dalecarlia. To each of these new Societies the Committee has granted a donation.

The Evangelical Society in *Stockholm* has, in the last year, printed 5,000 copies of the New Testament, and 2,000 Bibles; of these, 843 Bibles, and 2,047 Testaments, have been distributed gratis; the joy of the poor on receiving them was very great. The Committee has given 200*l.* in further aid of this Society. Copies of the Society's Reports, and of certain of the Society's editions of the holy Scriptures, have been presented to the Public Libraries at *Gothenburg*, *Wisby*, and *Westeras*—The Committee take leave of Sweden, in the words of the Bishop and other Patrons of the *Gothenburg* Bible Society: "We are at a distance from each other, as to the earthly spot we inhabit; but our joys, our views, our hopes, in this blessed work are the same."

In the RUSSIAN EMPIRE, the Bible Society at *Abo* in *Finland*, is pursuing its useful labours with zeal and activity—The Finnish New Testament, on standing types, is in a course of printing. The joy of the Finlanders, in the prospect of being furnished with the Holy Scriptures, is very great; and so liberal have they been, in the midst of their poverty, that their subscriptions have more than tripled what was expected by the most sanguine. In the mean time, the 200*l.* voted by the Committee, to supply the poor Swedes in Finland with copies of the Scriptures, have been employed for that purpose: the distribution has commenced, and has rejoiced the hearts of many.

Early in last June, the Rev. Mr. Paterson undertook a journey through the provinces of *Courland*, *Livonia*, and *Esthonia*. Mr. Paterson, among many other things, discovered, that in the district of *Dorpat* in

* In the course of three years this venerable man, whose name is Steinman, has distributed 3,600 Testaments, and 800 Bibles, chiefly to the poor, and has sent 3,000 florins to the Bible Society at *Basle*.

Livonia, including a population of 106,000 souls, not 200 New Testaments were to be found. The event of this journey was the regular establishment of four Bible Societies; viz. at *Dorpat*, *Reval*, *Mittau*, and *Riga*. Mr. Paterson was greatly assisted in establishing these societies, by the personal influence and exertions of Count Lieven, and Baron Vietinghoff, two of the directors of the St. Petersburg Society; and the several institutions are patronised and conducted by some of the first characters for station, learning, and piety, in the districts to which they belong.

The Rev. Mr. Pinkerton was in the mean time not less zealously employed in promoting, with similar aid, the formation of a Bible Society at Moscow.

This important event took place on the 4th of July, O.S. On that day, the Bishop of Dimitrieff, and Archbishop Vicarius of Moscow, Augustine, accompanied by five of the First clergy, together with a number of the most respectable nobility, met in the Hall of the College for Foreign Affairs, and unanimously formed the Auxiliary Bible Society of Moscow.

Connecting the formation of the Moscow Bible Society with the awful visitations which that ancient capital had so lately experienced, the Committee are at a loss to express their mingled emotions of astonishment and gratitude. They can only exclaim, "It is the Lord's doing, and it is marvellous in our eyes!"

The distinguished services of Mr. Pinkerton are spoken of with merited commendation.

To the above societies in Russia, must be added one recently formed at *Taraslaw* in the interior of the country, under the patronage of the bishop and other persons of distinction.

"The Committee of the St. Petersburg Bible Society, under whose direction the operations of these societies are conducted, have displayed throughout, and continue to display, an extraordinary degree of energy, liberality, and wisdom. Under their superintendence, the Moscow Bible Society has begun its labours most auspiciously, by opening a correspondence with the most respectable bishops, governors, and men of character, and by proceeding to distribute the Scriptures in the Slavonian language for the benefit of the native Russians. The *Dorpat*, *Reval*, *Mittau*, and *Riga* Bible Societies, are proceeding to print the New Testament in the dialects of these respective countries: while the St. Petersburg Committee are printing, at their own charge, the Bible in the Finnish, German,

and French languages, and the New Testament in the Armenian and Polish. They have also resolved to appropriate a considerable part of their funds towards enabling the Holy Synod to furnish a supply of the Scriptures in the Slavonian language, in proportion to the existing wants. And, finally, they have undertaken the charge of printing the New Testament in the *Calmuc*, at the expense of the British and Foreign Bible Society." The printing of the Armenian Testament has awakened great attention among the Armenians, and a fervent desire to possess that invaluable treasure. They have subscribed liberally to the funds of the Society. Their archbishop, who resides at *Astracan*, has taken upon himself to revise the sheets as they leave the press; and there is good reason to hope, that the distribution of the Scriptures among that widely scattered people, will, under the blessing of God, be attended with the most beneficial effects. The Committee of the St. Petersburg Society have distributed to the prisoners of war the Scriptures in various languages, furnished by the British Society. They have also distributed English Bibles and Testaments to the poor British; particularly to the sufferers in Moscow, and various parts of the interior, and to the British seamen at *Cronstadt* and other stations.

In the mean time, they have notified, through various parts of the empire, the plan of the Society: the result has been, the opening of numerous channels for the distribution of the holy Scriptures, and pledges of co-operation from persons of the first consideration, both lay and ecclesiastical; and among these last from Armenian, Russian, and Catholic prelates. A circular address of the Catholic bishop of *Podolsk*, contains the following passage:—

"I will cheerfully devote my time and talents, as well as part of my income, (small as is,) to the furtherance of an object, which by the assistance of God, cannot but prosper. With such views I address you, reverend brethren, pastors of our flocks; that ye, who are the first leaders of the people, the first who stand in need of these books, and, following the example of David, ought to meditate in the law of your God day and night, may likewise be the first to inscribe your names in the list of the Bible Society, the first to present their donations or annual subscriptions, each according to his ability and inclination."

To each of the Bible Societies established at *Dorpat*, *Reval*, *Mittau*, and *Riga*, the

Committee have presented a donation of 300*l.*; to the Bible Society at Moscow, 50*l.*; and to the St. Petersburg Bible Society, a second donation of 1000*l.*

The Turkish, or rather Tartar, New Testament, which was printing by the Missionaries at Karass, and for which the British and Foreign Bible Society furnished the types, ink, and paper, is now finished, and preparing for distribution.

To the poor in Sweden, various copies of the Scriptures, to a considerable extent, have been furnished, through the Rev. Dr. Brunmark. The 300 Swedish Bibles, and 600 Testaments, forwarded to Reval, and the 1000 German Testaments forwarded to Riga, at the Society's expense, have been distributed; the former among the poor Swedes, and the latter among the German inhabitants of Courland, Livonia, and Esthonia.

Grants have also been made, through various channels, to the Catholics in different parts of Germany and Switzerland. The sums allotted to this object amount to 800*l.*; 300*l.* of which were assigned to the Rev. Leander Van Ess, Catholic Professor of Divinity at Marbourg, in order to supply 8000 Testaments for the use of Catholic schools. This excellent man states, that the Testaments furnished by the Society had conduced to "the moral and religious improvement of the people," and to their "consolation under the pressure of these eventful times."

The recent calamities of Germany drew the attention of the Committee to the spiritual wants of that empire, and they placed various sums of money at the disposal of individuals and committees, at Altona, Bremen, Berlin, Halle, Nuremberg, Leipsic, Dresden, and Herrnhut, in order to supply the poor exiles from Hamburg, and the sufferers by the war in Germany, with copies of the holy Scriptures: and these supplies have been most thankfully received.

The Committee close their statement of transactions in Europe, by reporting the formation of a Bible Society at Amsterdam; the objects of which are to ascertain and supply the want of the holy Scriptures in the English language among the indigent members of British churches in that country; and to promote the establishment of a National or Dutch Bible Society. Of this Society the Hereditary Prince of Orange is the Patron, the Earl of Clancarty President, and the Vice-Presidents and Directors consist of Englishmen and Dutchmen of the first respectability. The Committee have encouraged it with a grant of 500 English

Bibles, and 1000 English Testaments; and promised the sum of 500*l.* on the establishment of a National Bible Society for the United Netherlands.

2. ASIA.

The Corresponding Committee at Calcutta has a general object, viz. that of promoting translations of the Scriptures generally; the Calcutta Auxiliary Bible Society has, as its primary end, the limited object of supplying the native Christians of India. With this previous explanation, the Committee details the principal facts transmitted to them by the Rev. Mr. Thomason, the Secretary of both Institutions.

The Corresponding Committee have adopted measures, by which it is hoped that the revision of the Arabic New Testament and Pentateuch will be effectually accomplished.

Mr. Thomason has proposed to Meer Seid Ali, the Persian translator, employed at Shiraz by the late Rev. Henry Martyn, very liberal encouragement to induce him to come to Calcutta, and add a version of the Old Testament to the New, which had been finished at Shiraz, previously to the decease of Mr. Martyn. The Corresponding Committee have taken every precaution to secure the safe arrival of Mr. Martyn's version of the New Testament, by directing quadruplicates to be made of it before its transmission from Shiraz.

In the mean time, the Hindostanee version of the New Testament, by the same excellent hand, assisted by Mirza Fitret, and which has been admired by all good judges of the language, is in progress. The four Gospels have been printed separately, to the number of 4000 copies each: the impression of the entire work is designed to be 2000. A large proportion of the Gospels has been in circulation for some time. As soon as St. Matthew's Gospel was struck off, the copies were distributed. They have been received with thankfulness, and read with avidity, in many parts of the country; chiefly through the activity of the Rev. Mr. Corrie, and his coadjutor, Abdool Masseeh, a convert from among the native Mussulmen, and a fruit of Mr. Martyn's ministry.

The Bible Depository, furnished with the Scriptures in all languages, is in full activity; every week parcels of boxes, filled with the Scriptures, are sent off to some part of the country.

With respect to the transactions of the Calcutta Auxiliary Bible Society, the native Portuguese have been largely provided with New Testaments; and "the present

has been always thankfully received, and in some cases with tears of joy ;” 5000 copies of the Tamul New Testament, through the almost incredible industry of the missionaries of Serampore, are ready for distribution. Two thousand copies of the Cingalese Testament, designed as a present to the Bible Society in Ceylon, had been put to press. The imperfect state of the version, which is undergoing revision at Colombo, influenced the Calcutta Auxiliary Bible Society in printing so small an edition.

The Malayalam version is in progress ; and, in the mean time, 500 copies of the Malayalam Gospels, printed at the expense of the British and Foreign Bible Society, have been put into a channel of distribution, and will prove a seasonable though small supply for the Syrian Christians.

Of the four classes of native Christians, therefore, with a special view to whom the Calcutta Society was originally formed, a bountiful provision has been made for three. “Every practical effort is making in behalf of the remaining class of Christians, who are in the mean time furnished with a small temporary supply, which will be received by them with the most heartfelt joy.”

The Society has also undertaken a large edition of the Armenian Scriptures, at the earnest request of Johannes Sarkies, a principal Armenian at Calcutta, who has himself come forward with 5000 rupees, as the united subscription of his countrymen to that work.

The Missionaries at Serampore had not advanced far in making types for this Armenian Bible, when a new call arrived from another quarter. The Resident at Amboyna sent the Society a memorial in behalf of the Amboynese Christians, accompanying his letter with a handsome subscription in aid of an edition of the holy Scriptures for their service. The Amboynese use the Malay Bible in the Roman character, and are computed (in Amboyna alone) to be about 20,000. The Committee of the Calcutta Bible Society felt the importance of this call, and determined on applying to Government for pecuniary aid. The answer of the Government was favourable. They announced their resolution to give 10,000 rupees in aid of the Malay Scriptures ; and added, that having recently heard of a similar plan in progress at Batavia, they recommended to the Committee to open a correspondence with Batavia, and report the result to Government, who will then decide on the appropriation of the money.

To this intelligence is added the gratifying statement, that the Malayalam Scriptures have advanced to the end of St. Paul’s Epistles ; that the Cingalese New Testaments would be finished in a few weeks ; that a large shipment of the three first Gospels had been made for the island of Ceylon ; and, that ten presses were in constant use at Serampore, for printing the Scriptures.—The Committee of the British and Foreign Bible Society have, in addition to their former grants, instructed the Calcutta Corresponding Committee to draw for 1000*l*.

A society was established at Bombay on the 13th of June last, under the designation of “The Bombay Auxiliary Bible Society ;” the objects of which are, “to promote the circulation of the holy Scriptures ; and especially to supply the demands of the native Christians on the western side of the Peninsula of India.” This establishment has been effected under the direct patronage of the Recorder, the Members of Council, and some of the most respectable persons in the Presidency, and with the countenance and encouragement of his Excellency the Governor, Sir Evan Nepean, Bart., one of the Vice-Presidents of the Parent Society, who has contributed 1000 rupees in aid of its funds.

Mr. Morrison, at Canton, advances rapidly in his work of translating the Scriptures into the Chinese : the first edition of the Acts had been distributed ; a corrected edition was in the press ; and it was expected, that in the course of the last year the whole Testament would be printed. The Committee, understanding that a channel of conveyance was likely to be opened through Russia to the Chinese empire, have ordered a supply of copies both from Canton and Serampore, to be forwarded to the St. Petersburg Bible Society.

3. AFRICA.

A society has been formed at the Cape of Good Hope, under the auspices of the Governor-General, Sir John Cradock, which unites the education of the poor with the distribution of the Scriptures ; and in reference to the latter of these objects, the Committee of that newly-formed society have opened a correspondence with the Parent Institution.

The distribution of the Scriptures sent hence by the Society, in Cape Town and the Vicinity, appears to have been made with judgment and good effect.

Copies have also been gratefully received by the Military in Cape Town, particularly

by the 93d regiment of Highlanders; who desired their thanks might be presented to the Committee, and insisted upon paying the cost prices of the Bibles and Testaments, to avoid putting the Society to expense.

On the 11th of November, 1812, was formed, under the sanction of his Excellency the Governor, at the Government House in Port Louis, Mauritius, "The Bible Society of the Islands of Mauritius, Bourbon, and Dependencies." This Institution appears to have been established in a spirit, and upon a basis, which promise to render it a very useful Auxiliary to the British and Foreign Bible Society, in promoting the circulation of the Scriptures among the African Islands. In what degree the Scriptures may be supposed to have been wanted in the Mauritius itself, may be inferred from this, that many persons were living in the island, at the advanced age of sixty and seventy years, who never saw a Bible. The avidity with which the Bibles and Testaments are purchased, is said to be beyond all description; 100 copies were sold in one day, and twice as many more could have been disposed of with the greatest facility. Daily messages of gratitude and thanks were received from the inhabitants, for the attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of Scriptural knowledge.

An Auxiliary Bible Society has also been instituted at St. Helena, of which Thomas Greentree, Esq. is the Treasurer, and the Rev. Samuel Jones, Chaplain to the colony, is Secretary. The first communication of this Society was accompanied with a contribution of 160*l.* sterling.

4. AMERICA.

The object of the Society continues to excite attention and liberality in the West India islands, particularly in Jamaica. Contributions have been received to the funds of the Society in the course of the last year from different parts of that island; among them 283*l.* 10*s.* 5*d.* from the corporation of Kingston, and 100*l.* from the Justices and Vestry of the parish of Westmoreland. To these should be added, the sum of 55*l.* 3*s.* 6*d.* sterling, from a Society under the designation of "The Jamaica Auxiliary Bible Society of the People of Colour."

In North America, many new societies have been formed. Three of them, viz. "The Nassau Hall, the Virginia, and the

Rhode Island Bible Societies," have officially notified their establishment to the Committee; who have, on their part, acknowledged the communication, and accompanied their letters of acknowledgment with a donation, in the first case of 50*l.* and in the two latter of 100*l.* each.

The Louisiana Bible Society is another newly-formed society, from which great good may be expected. Its operations will be among a free population of 100,000 souls (of which about 70,000 are Roman Catholics), and about 40,000 slaves. "The Catholic bishop in Louisiana, with the other principal Clergy of the Roman Catholic Church," expressed themselves "perfectly willing to have the Scriptures circulated, and even to aid in the good work themselves." The Committee have granted the sum of 100*l.* to be laid out in the purchase of French Bibles and Testaments from the Philadelphia Bible Society, for the use of the Bible Society of Louisiana.

With regard to the Bible Societies previously in existence, they appear to proceed with good success. The annual Reports of the Philadelphia and New York Societies, display the evidences of unabated ardour and progressive labours; and the accounts they furnish of the other sister institutions in the United States, are equally satisfactory.

But if evidence were wanted of an interest taken by those Societies in the object of the British and Foreign Bible Society, and of the salutary influence which such a feeling is capable of producing, that evidence would be furnished by the generous conduct of the Massachusetts Bible Society, in their recent transmission of 155*l.* sterling, in order to replace a supply of Bibles, designed for the British Colonists in Nova Scotia, but which had been captured and sold by an American privateer. The Committee are anxious to record their admiration of this gratifying triumph of Christian principle; and, with their brethren of Massachusetts, express their hope, that the conduct to which it has led "will remind both nations, that we are fellow-Christians, followers of a Master, who has solemnly commanded us to love one another."

The Committee further announce the formation of a Bible Society at Halifax, designated "The Nova Scotia Bible Society," under the patronage of his Excellency the Governor, Sir J.C. Sherbrook, and other characters of distinction. The fruit of the establishment of this new institution

has already appeared, in the transmission of 200*l.* sterling to the funds of the Parent Society. A Branch Society has been added at Liverpool, denominated "The Queen's County Auxiliary Bible Society," of which the Rev. John Payzant is the President; and its management is entrusted to respectable characters, both civil and military. Two other Auxiliary Societies, on a smaller scale, have announced their formation, and remitted contributions; one at Pictou, in Nova Scotia, and the other at Quebec. Collections have also been transmitted to the funds of the Society from Montreal.

Thanksgivings continue to be presented from the Christian Congregations under the care of the Moravian Brethren in Labrador. They represent the copies of the Scriptures which they have received in the Esquimaux language, as "an invaluable gift," and as having tended to promote a great eagerness to learn to read, both in children and adults.

5. GREAT BRITAIN AND IRELAND.

The Society's Contributors and Supporters have been greatly increased by the formation of Auxiliary Societies, Branch Societies, and Bible Associations. The Committee particularize the Oxford and Oxfordshire Auxiliary Bible Society, under the patronage of the Lord Lieutenant of the County, the Chancellor of the University, several heads of houses, nobles, and dignitaries, &c. as shedding a peculiar lustre on the tenth year of the Society's history.

Since the last annual meeting of the Society, there had been formed in England and Scotland about 40 Auxiliary Societies, with numerous Branches and Associations, all under patrons of high name and extensive influence.

The numerous institutions previously formed have continued to transmit large contributions to the funds of the Parent Society. The whole amount received from this source had amounted to the immense sum of near 53,500*l.* It will appear from this that the zeal of the Auxiliary Societies, in behalf of the general cause, continues undiminished; and, in various instances, their exertions have been considerably augmented. For much of that vigour which has characterized them, the Committee are authorized, by those Auxiliary Societies, to say, that they are indebted to the seasonable visits and zealous services of their Secretaries.

In Wales and Scotland, and also in Ireland, considerable exertions are stated to

have been made during the last year; and they have been attended with corresponding success. The Hibernian Bible Society in Dublin, has, within that period, increased its branches from 37 to 53, and issued 50,000 Bibles and Testaments: by its exertions, the Scriptures are now on sale in more than 100 towns in Ireland.

The distribution of the holy Scriptures from the Society's Depository in London, through various channels, has kept pace, during the last year, with the other exertions of the Society. The principal of these channels are the Auxiliary Societies. It would, however, be injustice to Bible Associations to overlook their services in promoting, and in many places without expense to the Society, the distribution of the holy Scriptures.

In estimating the value of Bible Associations, the Committee are at a loss to determine, whether more is derived to the funds and operations of the Parent Society, by this popular instrument, than is communicated through the feelings which it excites, and the moral improvement to which it leads of the lower orders of the public. The Committee specify the Tindale-Ward and the Southwark Auxiliary Societies, as furnishing instances of organization so complete, activity so regular, and a system so productive, that they may be appealed to with propriety, as exhibiting an advantageous specimen, both of the principle and of the operations of Bible Associations.

The amount of copies of the Scriptures issued from the commencement of 1813, to March 31 of the present year, is 167,320 Bibles, 185,249 Testaments; making the total issued, from the commencement of the Institution, to that period, 390,323 Bibles, 595,002 Testaments; in all, 985,325 copies; exclusive of about 41,525 circulated at the charge of the Society from Depositories abroad: making a total of 1,026,850 copies, already circulated by the British and Foreign Bible Society. To this may be added 122,000 copies printed or printing by Societies on the Continent of Europe aided by the Parent Society.

The Committee could, with pleasure, expatiate on the feelings of joy and gratitude which have been displayed by an interesting class of the Society's objects, Foreign Prisoners of War, on receiving the Bibles from the hands of their enemies. The circumstances which have changed the condition of these captives, have afforded the Committee an opportunity which they have not neglected to improve. Numerous

Prisoners of War have been supplied with copies of the Scriptures, on returning to their native country; and they have manifested, on acquiring them, the most lively emotions of gratitude and joy. Nor have the British Prisoners of War in France been forgotten: a considerable supply of Bibles and Testaments was furnished for their use; and the gift has been acknowledged, with due expressions of thankfulness.

Among other works printing by the Society, are the Book of Psalms and the Gospels of St Matthew and St John, in the Ethiopic, and the New Testament in the Syriac. The latter of these works is proceeding under the able and judicious superintendence of the Rev. Dr Buchanan.

The Committee express their sense of the loss sustained in the course of the last year by the death of Mr. Granville Sharp, the honoured individual who presided at the Meeting at which the Society was formed, and the earliest and largest benefactor to its Library.

The Committee close their Report with enforcing on themselves, and the Members of the Society, the obligation of unfeigned gratitude to God, and of augmented energy in prosecuting, to the greatest possible extent, the sacred object of their Association.

The seed from which this plant has sprung, was sown in a season apparently little favourable to its growth and fertility: but, nourished by the secret influences of Heaven, it has arisen and flourished amidst storms and convulsions; extending its loaded boughs to the ends of the earth, and offering the blessings of shade and refreshment to the weary and afflicted of every nation under heaven. It is still putting forth fresh shoots in almost every direction, and proclaiming, to all who are hungering and thirsting after righteousness, "Fear not"—"for the tree beareth her fruit."

The storms have now ceased to rage; the convulsions are no longer felt; judgment has given way to mercy; and the long night of discord and calamity, in which Europe and the civilized world have been enveloped, appears to be passing into a glorious day of order, and peace, and social concord.

The Committee entertain a sanguine hope, that this improvement will augment both the facilities and the resources of the Institution, and enable it to advance more rapidly in the execution of its sacred de-

sign, "to make the way of God known upon earth, and his saving health among all nations."

Stimulated by these considerations, and encouraged by the success with which the good pleasure of God has crowned the exertions of the Society, let it pursue the course which He appears to have marked out, and continue the dispensation of the Word of Life "to every nation, and kindred, and tongue, and people." In the prosecution of a work so congenial with the spirit of his own Revelation, the British and Foreign Bible Society may confidently expect the blessing of God. In proportion as it advances to the completion of its object, it will approach that desired and predicted consummation, when a loud voice shall be heard from Heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: For the former things are passed away."

	£.	s. d.
Total net receipts, exclusive of Sales; of which the sum of 53,403 <i>l.</i> 8 <i>s.</i> was contributed by Auxiliary Societies	62,441	8 10
Received by Sales, the major part of which was for Bibles and Testaments purchased by Bible Associations	24,774	17 11
	87,216	6 9
Total net Payments, of which 60,890 <i>l.</i> 1 <i>s.</i> 8 <i>d.</i> was for Bibles and Testaments in the Languages of the United Kingdom	84,652	1 5
Amount by which the Year's Receipts have exceeded the Payments	2,564	5 4

The Society is under engagements, which will chiefly fall to be paid in the course of the current year (1814) for Bibles and Testaments to supply Auxiliary Societies, and for general purposes, and sundry Foreign Money Grants, amounting together to about 28,600*l.*

Some account of the Hibernian Auxiliary Church Missionary Society, and of the Sunday Schools in Antigua, with a variety of other Religious Intelligence, we are under the necessity of postponing.

VIEW OF PUBLIC AFFAIRS.

WE recur to the subject of the Slave Trade. And here we will begin with stating, that, after having heard from the lips of the different speakers in Parliament every syllable which has been urged in explanation of that article in the Treaty of Peace on which we commented so largely in our last Number; after having candidly weighed all the considerations presented to our minds in private, and having enjoyed the benefit of another month's deliberation: we remain of the same opinion which we formerly expressed—namely, that the stipulation in question is most disastrous to Africa, and disgraceful to Europe. Let us hear on this point the sentiments of an individual, whom no one will suspect of being hurried away by a false zeal, or of lending the sanction of his respected name to exaggerated views and statements. The Rev. Mr. Gisborne has just published a sermon, preached on the day appointed for a general thanksgiving, which is marked by his usual ability, and by his known attachment to the general policy pursued by his majesty's ministers during the last twenty years. To that sermon, however, he has deemed it his duty to attach the following note, which expresses distinctly, the feelings of our own mind.

In addressing my parishioners from the pulpit, I thought it, on the whole, most advisable to confine myself to general instructions deducible from past events, or suggested by our present prospects. But in laying before the public a discourse referring to the peace, I should act in direct opposition to my conscience, if I forbore to express, in distinct terms, not only my deep concern caused by the stipulations in the definitive treaty which bear upon that traffic, but my conviction also of the guilt, which, by recognising them, Great Britain has

contracted. According to the clear and universal and indispensable rules which the Scriptures prescribe to individuals and to states respecting human duty, they are, to my apprehension, stipulations which no country ought at any time to have admitted, or to have ratified. To have deliberately sanctioned an article, opening with a broad avowal that the slave trade is contrary to justice, and forthwith ending with an authoritative permission of the practice; to have deliberately sanctioned the recommencement of the slave trade, by gratuitously presenting to France, without requiring, as a condition, the immediate and perpetual abolition of the traffic, various colonies in the West Indies, and on the continent of America; to have deliberately surrendered afresh to civil war and misery and barbarism, by the unconditional restoration of the French settlements in Africa, fifteen hundred miles of the coast, where the slave trade is now extinguished, and a lawful commerce in native productions is established and advancing; and to have restored these settlements, with the full consciousness that it was for the purpose of renewing the slave trade that they were desired:—these are among the proceedings for which we are standing responsible before God; proceedings deliberately adopted by us in the very moment in which we were receiving from Him blessings of unexampled magnitude, and were standing forward to Europe as the vindicators of her liberty. To sanction the slave trade for five years, in order to obtain a promise that it shall then be renounced; a promise, the performance of which is left to the hazard of numerous contingencies, and is inevitably to be opposed by the embarkation of new capital and the formation of new interests in the traffic, is a measure equally impoli-

tic and immoral. To permit a man to form habits of wickedness, and to become deeply implicated in them as to profit, is not to promote the renunciation of them. To authorize iniquity with a view to its future extinction, is to dare, in the face of the word of God, to *do evil that good may come*. That France would seriously have preferred to persist in the war, rather than to receive from us the gift of colonies, for which she had not a single acre to restore to us in return, under the condition of the immediate abolition of the slave trade, is a supposition repugnant to all ordinary principles of action and of rationality. But is that supposition, if moulded into the shape of an argument, any defence of the treaty? When, were the argument valid, would the slave trade be abolished? To acquiesce on that ground in the continuance of the traffic, would be, in other words, to say to France: 'Menace us, five years hence, with war, if we require you to fulfil your promise; and the slave trade is yours.' How inconsiderately do we judge, if we deem that war is necessarily the greatest of national calamities, and peace the first of national blessings! What is war compared with the Divine indignation? What is peace compared with the continuance of the Divine favour? That we have acted aright in sanctioning iniquity towards Africa, if thus we obtain for ourselves better terms elsewhere, would surely be an argument too outrageous to reason as well as to religion to maintain itself during one moment of reflection. Let us rejoice and be thankful, that the British government has pledged itself to commence *new negotiations* with France on the subject; and also to employ, at the ensuing congress, its whole influence with the European powers for the universal extinction of this unchristian commerce. Let us unite in prayers to that Being, who has the hearts of all men at his disposal, that the exertions of duty may be crowned with success."

In adding to this extract some observations on the arguments which we have heard urged in favour of this article in the treaty, we beg to be understood as not having the remotest intention of censuring any individual. Our wish is to consider the matter as it stands, without any personal reference whatever.

1. We are first asked, whether we would dictate to France about her *internal policy*? And some of those who have condemned most vehemently the article in question, are reminded of their uniform reprobation of the principle of internal interference with foreign powers. But can there be a greater abuse of language, than to call our refusal to sanction the revival of the French slave trade an interference with the internal policy of France? With as much reason might we be told that to restrain or to regulate the French fisheries on the banks of Newfoundland would be such an interference. What is it that we are supposed to require? That France should adopt a particular form of government, or place a particular individual at the head of that government? No such thing: merely that France should stipulate no longer to pillage unoffending Africa of her inhabitants;—a country also in whose favour we had already procured similar stipulations from other independent states, —from Denmark, from Sweden, and even from Portugal. Indeed, if we looked no higher than to the consideration of our pecuniary interests, we had a right to require that a practice should not be revived by France which would speedily extinguish our own commercial intercourse with Africa. Many of our readers will remember what a flame was kindled in this country by certain measures on the part of Spain, which seemed to affect some petty trade for peltry which had been opened at Nootka Sound. The dreadful note of warlike preparation was heard from one end of the kingdom to the other. Yet now the attempt to preserve to ourselves our

fair share of the trade of the whole continent, putting other considerations out of view, is to be characterized as a dictation to France on the subject of her internal policy.

2. Unfortunately, perhaps, for the present question, the commercial part of it, though transcending in importance the value of a trade to Nootka Sound twenty times told, is so merged in the higher interests which it involves, as to be forgotten even by those whose minds are chiefly affected by commercial profit or loss. Hence it is that we are asked, "Would you continue the war for the purpose of imposing a moral obligation—of dictating moral duties to France? Would you propagate your own views of morality with the sword, or at the point of the bayonet?" We reply, certainly not. We do not require France to adopt, unless she likes them, our views either of religion or morality. But we do require, that at the moment we are opening to France a share in the commerce of the universe, while we are lavishly restoring to her large and valuable possessions, she should agree with us not to revisit the unoffending inhabitants of Africa with "the greatest practical evil which has ever cursed mankind;" she should agree to abstain from carrying war and desolation over a fourth part of the Globe; from poisoning all the sources of domestic and social enjoyment, and diffusing crime and misery, throughout a continent.—But this is not all. The present, and indeed almost every, treaty contains precedents to justify all for which we contend. How often are solemn guarantees required, and given, of the rights and immunities of particular nations! But what are civil rights and privileges in comparison with those involved in the present question? Even in this very treaty it is mutually agreed between the contracting parties, that no individual shall be prosecuted, or molested, on account of his past political at-

tachments. With at least equal reason might this stipulation have been objected to, both as an interference with the internal policy of different states, and as an enforcement of a moral obligation. And yet would any man have been satisfied with the negotiators, had they not insisted upon this as an indispensable part of the treaty? Without it we should have been told, and justly told, that we had basely and inconsiderately sacrificed the happiness and the lives perhaps of thousands. Africans, however, and the descendants of Africans, (we here allude to Hayti,) are unhappily out of the pale of the European commonwealth. They used to have no existence in the eye of the practised politician and diplomatist, but in the character of goods and chattels, articles of trade, or implements of husbandry. They are parties to no public convention. They are not within the purview of international law. They are not wanted to fix the balance of power.—But let the kings of the earth remember, that there is One higher than the very highest among them, who does not participate in their feelings of scorn towards the wretched African, and whose vengeance for deliberate robbery and wrong towards the creatures of his hand, and the children of his care, will not be averted either by a difference in complexion, or by arbitrary lines of political demarcation.

3. But it is further asked, "Would you have maintained these high principles at all hazards? The Allies would not have stood by you had you remained inflexible. Would you have dissolved the confederacy, and sacrificed the peace and happiness of Europe to your ill-timed obstinacy?"—And yet we are told, by the very highest authority, that the Emperors of Austria and Russia, and the Kings of France and Prussia, are decidedly hostile to the continuance of the slave trade. Of the sentiments of two of these monarchs we can speak with confidence. The Emperor of Russia and the King of Prussia

are decidedly hostile to the slave trade; and we will venture to affirm, without fear of contradiction, that neither of them has considered our negotiators as exacting too much in favour of Africa, or as unreasonably pertinacious in asserting the claims of outraged humanity and justice in that quarter. But, independently of this, the argument is unsupported by the slightest shadow of proof, and indeed was put only hypothetically by the speakers in Parliament who defended the treaty.

4. But "France would not have submitted to such a condition: she would have preferred a continuance of the war to the renunciation of the slave trade."—But does any individual really attribute validity to this argument? Does any man believe that the King of France, who, it is affirmed, is himself hostile to the slave trade, would have made its revival the *sine qua non* of peace with this country;—that with Paris, indeed with the whole of France, in the military possession of the allied forces, he would have persisted in refusing this humane and equitable concession? Does any man really believe that France, crippled in her resources, exhausted of men and treasure, with a monarch scarcely yet replaced on his throne and to whom a season of tranquillity was absolutely essential, with a population exceedingly impatient of the farther continuance of foreign troops among them;—that France, thus situated, would have prolonged the negotiations even for a day on this single point, had we been firm and unbending in maintaining the cause of humanity and justice? Still less will it be believed, that, with her wounds still fresh; bleeding at every pore, and bound and fettered as she was; she would have again unsheathed her sword, and renewed, under every disadvantage, a contest in which, while still erect and entire, she had been so completely foiled, merely because Great Britain refused to abandon Africa to all the horrors—to the universal pillage and devasta-

tion, to the conflagration and blood, of a new slave trade.

5. But then it is argued, that "supposing we had succeeded in compelling France to subscribe an article renouncing the slave trade, absolutely and for ever, she would have felt herself to be, and would have been regarded by others, as a disgraced and degraded nation."—But why should France be more disgraced by such a stipulation than Denmark, or Sweden, or Holland? Who would have known, excepting the negotiators of the treaty, that there had been any unwillingness on the part of France to renounce what she admitted to be repugnant to natural justice? In the eyes of the world at large, Louis XVIII. would have had the glory of voluntarily relinquishing this nefarious commerce; of distinguishing the commencement of his new and auspicious reign, by one of the most splendid acts which had ever adorned the crown of any monarch. Disgraced and degraded! What disgrace and degradation could have equalled those which have been incurred by the article as it now stands? Forced to acknowledge the radical injustice of the very practice he avows his intention of continuing for five years! Could any thing be more humiliating, than to declare, in the face of the world, that the trade which he was resolved to revive and retain for five years, was a violation of all law, both divine and human—a violation of natural justice? We rejoice that this declaration has been made, and for this reason, among others, that it supplies an answer to the argument founded on the inexpediency of degrading France. Had any one been studious of degrading that country, could he have done it more effectually than by obtaining her reprobation of a practice as morally wrong, in which she nevertheless avows her purpose of largely engaging? Had he been anxious to shed a ray of true glory around her, could he have done it more effectually, than by exhibiting her to the world re-

nouncing absolutely and for ever the practice which she had so reprobated?

"A conditional restoration of her colonies, France," we are told, "would consider as a deep disgrace." This is urged as a defence of the conduct of Great Britain in restoring to France her colonies, without annexing to that restoration the condition of abolishing the slave trade. But, not to repeat that the voluntary abolition of the slave trade (and surely credit might have been taken for its being a voluntary act) would have been most highly honourable to France; if we look at other parts of the Treaty, we shall not find that this fear of humiliating and degrading her has had any thing like an uniform and consistent operation. Does not France, in fact, feel herself humbled and degraded by our retention of the Mauritius, and by the hard conditions under which her settlements in India are restored to her? No man can believe that these stipulations were voluntarily submitted to on the part of France: nay, every man must believe that they were actually forced upon her. The case admits of no other supposition. Not so in respect of the total abolition of the slave trade, supposing it to have been acceded to. There she might have appeared a free agent, and might have acquired fresh glory by every sacrifice she made. And surely it will be admitted, that, however momentous might be those Oriental interests which required the imposition on France of the conditions to which we have alluded, there were interests little less momentous, even in the narrow view of a mere worldly policy, for resisting the revival of her slave trade;—but interests infinitely more important in the eyes of those who regard as invaluable the favour of Him by whom kings reign, and who, we are assured, will give permanence to no throne of which righteousness is not the stay. "Wo to him that buildeth a town with blood, and establisheth a city by iniquity!" Would to God that the dif-

ferent governments of Europe had their minds fully awake to the awful emphasis of this denunciation!

6. We adverted briefly in our last Number to the argument drawn from the case of Portugal; but we omitted to notice that of Spain. It is said, that the renunciation of the slave trade by the French would have done little for the cause of humanity, while Spain and Portugal were permitted to carry it on. Without doubt, there is much force in this argument. But then, as we stated in our last Number, Portugal has already relinquished her right of trading for slaves on 1500 miles of the coast of Africa, the very district where, having succeeded in nearly extinguishing the slave trade, we had begun to establish a beneficial commerce, and to plant schools, missions, &c. but where, now, the slave trade is likely to revive in all its fury. As for Spain, although she has not formally interdicted the trade herself, yet it has been abolished by several of her South American provinces; by all, indeed, who have had any material share in it; namely, the Caraccas, Buenos Ayres, and Chili; and now it is only her islands of Cuba and Porto Rico which may be considered as having an interest in its continuance. And even with respect to these islands, the trade which is carried on for their supply proves to be not a *bona fide* Spanish trade, but a trade disguised by the Spanish flag, and actually belonging either to North American or British subjects. A satisfactory proof of this fact is to be found in the circumstance, that although many vessels, we believe indeed all vessels, found trading for slaves under the Spanish flag, have been captured and condemned in our Admiralty Courts; yet none of them have been successfully reclaimed. It is also a well known fact, that previous to the abolition of this trade by Great Britain and the United States of America, there were no Spanish slave ships. Only one ship wearing a Spanish flag is said to have appeared on

the coast of Africa during the preceding century. The Spaniards bought slaves indeed from other nations; but they themselves carried on no trade for slaves on the coast of Africa. This point should be clearly understood, in order to appreciate the extent of the mischief caused by the revival of the French slave trade.

Let it not, however, be thought, from any thing we have said, that we undervalue the evils arising from the continuance of this trade by Spain and Portugal. Very far from it. Those evils are of a description which, we think, would have fully justified our Government even in requiring from them an entire renunciation of this trade as the price of our alliance. But does this circumstance render it less a subject of deep regret and disappointment that a whole host of fresh evils should be let loose upon Africa, and should visit even that part of it where the Portuguese slave trade had ceased to have any legal, and the Spanish any practical, existence; but where the revival of it by the French will have the effect also of reviving it by Portugal? Our hope was, that the conduct of France, instead of heaping fresh miseries on Africa, would have furnished a new and powerful argument with Spain and Portugal for concurring in the total abolition.

The object of these remarks is by no means to throw any censure on his Majesty's ministers, but to justify the view which we ourselves were led to take, in our last number, of this article in the treaty. To his Majesty's ministers, we, in common with the country at large, are under the highest obligations; and although in this particular instance we cannot but deeply deplore the engagements into which they have entered, we should gladly have avoided, had it been possible, every expression which might seem in the remotest degree to inculpate them, until they should be at liberty, which they declare themselves not to be at present, to lay before Parliament all the reasons of their conduct. With a view, however, to the great

interests that are at stake, it did seem to us important both that the real nature of the evils likely to flow from this article should be fully understood; and that the validity of the arguments which have been urged in its defence should be examined, as far as we have the means of examining them. But having discharged what we have considered our duty in this respect, we should think ourselves guilty of the greatest injustice if we did not state that the whole conduct of his Majesty's ministers in relation to this question, since it has become the subject of public and parliamentary discussion, has been in the highest degree honourable to them. They have shewn a remarkable measure of candour throughout the whole of the discussions, and have appeared actuated by a sincere desire to prevent as far as possible the evils to be apprehended from the treaty. They have cordially concurred in Addresses to the Prince Regent from both Houses of Parliament, which have been answered by the most gracious assurances on his part, of employing his best offices, both with France and at the General Congress, to procure the total abolition of the slave trade. In short, the whole tone of their proceedings in Parliament has been such as to generate a strong hope, and even confidence, that much may yet be done, if not to effect immediately an universal abolition, at least to secure that object ultimately within the period mentioned in the treaty; and in the mean time to obtain such modifications as shall very materially alleviate the evil. It cannot fail to strengthen their hands in this great cause, that the Parliament of Great Britain and the great body of the people are so entirely united in sentiment respecting it. In Parliament, not one word has been heard, throughout the long and warm discussions which have taken place upon it, in favour of the trade itself: it has been the subject of universal and unreserved reprobation. And as to the people, the

deep interest which they take in the question is sufficiently evinced by the altogether unexampled extent of the petitions which they have addressed to both Houses of Parliament, and which, numerous and numerously signed as they are, we believe would have been doubled but for an impression produced in many places, that the early assurances of his Royal Highness the Prince Regent on this subject had superceded their necessity.

We again take our leave of this subject, with offering up our earnest prayers to the Almighty Disposer of events, who has in his hands the hearts of all men, that he would incline the kings of the earth, who have themselves been such signal monuments of his mercy, to extend *their* compassions to the wretched inhabitants of the African Continent. And we are the more earnest in offering up this prayer, because we cannot believe that the thrones, which in so remarkable a manner have been re-erected, will prove very stable, if their possessors should resist the powerful appeal which is now made to their humanity and justice.

FRANCE.

The Constitution which has been finally adopted for France differs in some material circumstances from that which was hastily proposed to the acceptance of Louis the XVIII., in the first moments of the Counter-Revolution, and of which we gave an account in our Number for April. The civil equality of all Frenchmen, the liberty of all forms of religion (the ministers of the Catholic religion, and of other Christian worships, alone receiving salaries from the State,) the inviolability of person and property but by due course of law, the freedom of the press under restrictions to be hereafter fixed, and the abolition of the conscription, are declared to be among the public rights of Frenchmen. The *executive* power resides in the king: his person is inviolable, but his ministers are responsible. He is supreme head of the state, commands the forces, declares war, makes treaties, and appoints to *all* offices without exception. The legislative power resides in the King, the Chamber of Peers, and the Chamber of Deputies of the Depart-

ments collectively; but *the King proposes the laws* to either chamber, except in cases of taxation, which are addressed first to the Deputies, and, after being freely discussed, they must be voted by a majority of both Chambers. The Chambers, however, may supplicate the King to propose a law, provided both the Chambers agree to do so. The nomination of the Peers belongs to the King; their number is not limited, and they may be either for life or hereditary: they have no voice before thirty years of age. All the deliberations of the Peers are secret. The Deputies are to be elected for five years, and in such a manner that a fifth shall be renewed every year. None are eligible who have not reached the age of forty, and do not pay a direct contribution of 1000 francs. The Electors of these Deputies must not be under thirty years of age, and must pay direct taxes to the amount of 300 francs. The President of the Chamber is selected by the King from five persons presented to him. The sittings of the Chamber are public, but the demand of four members may form it into a secret sitting. No amendment can be made in a law unless it is proposed in a Committee by the King, and also discussed in the Committees. No tax can be raised but by the consent of both Houses, and the sanction of the King. The King convokes and prorogues the two Chambers; and may dissolve that of the Deputies, but he must in that case convoke another in three months. The members of both Houses are to be free from personal constraint, and can only be tried criminally (unless taken in the very fact) with the consent of their respective houses. The Ministers of State may be members of either house, and must be heard in both if they require it. The Chamber of Deputies may impeach ministers, who shall be judged by the Chamber of Peers. The Judges are appointed by the King, and are irremovable. Trials are to be public, and by jury. The King may pardon. The military retain their rank, &c. The public debt is guaranteed. The ancient nobility resume their titles; the new preserve theirs. The King may confer new titles.

Such is the outline of this new Constitution; and we are disposed to think, that it is probably as free as the circumstances of France will admit of. In regulating that part of it which refers to the press, and which has been done by a subsequent law, the restrictions imposed on its freedom are certainly far more rigid than would be thought right in this country. All works containing less than thirty sheets, which of course include journals of every kind, are previously subjected to a censorship.

In the present unsettled state of France, a restriction less rigid might possibly compromise too much the public safety.

An Exposee of the state of the nation has been laid before the Chamber of Deputies by the Minister of the Interior; and it exhibits a melancholy picture of the dilapidated condition of the French resources. The particulars we must defer till our next Number.

SPAIN.

It is painful to turn our eyes to this country. The entire deliverance of it from the French yoke, and the return of Ferdinand VII. to his capital, seem to have only facilitated the restoration of every abuse which formerly existed in this country. The Inquisition is reinstated with all its terrific attributes. The Church is restored

to the plenitude of its former power. The men who so gallantly stemmed the tide of foreign usurpation are proscribed, imprisoned, and exiled, or condemned to an ignominious death. Spain seems to require the purifying fires of another revolution.

UNITED STATES.

Nothing decisive has yet occurred in this quarter. A large military and naval force has been sent thither, and we may expect soon to hear that the campaign has been vigorously opened. The Essex American frigate has been taken by the *Piabe*, on the coast of Chili.—The negotiations with America are about to be opened at Ghent. We earnestly wish that they may terminate in a solid peace.—We have lost one sloop of war, and the Americans another.

GREAT BRITAIN.

1. The last two months have proved a period of extraordinary festivity in this country. The presence of the allied Sovereigns and of many of those distinguished military commanders who had fought and conquered under their auspices; the spectacles exhibited for their amusement; the eagerness of the population of the metropolis, swelled by an immense accession of numbers from all parts of the kingdom, to behold these interesting foreigners; the splendid illuminations which celebrated the return of peace, and the still more splendid exhibitions which are preparing for its further celebration, have given to the period of which we speak, a character of universal joyousness and dissipation. Nor have these proceedings been confined to the metropolis. Almost every village in the kingdom has had its fete, and has celebrated, in concurrence with the metropolis, the great events which have changed the face of Europe. We mean not at present to disturb the general joy by any discordant note. We long, however, to see a speedy return of all classes to the sober, quiet, and noiseless habits of the family circle; and we should rejoice to find that the distinguished mercies which have called forth such universal expressions of exultation had left that lasting feeling of gratitude to the Giver of all good, which would lead men to adore his Majesty, to submit to his authority, and to overflow in acts of kindness to their fellow-creatures.

2. The disturbed state of some parts of Ireland has led to the necessity of enacting a fresh law for the preservation of the peace in that quarter, by which the magistrates are armed with extraordinary powers. We ardently wish that a liberal and well-digested course of policy might be adopted towards

that kingdom, embracing the education of the lower classes, which should lay a solid foundation on which to erect the fabric of order, rational freedom, and social happiness. It is painful to contemplate the necessity which is continually arising for the employment of military force to keep the passions of the populace within any bounds consistent with the general safety. The subject is one which deserves to engage the serious consideration of our ablest statesmen.

3. We have already briefly alluded to the trial and conviction of Lord Cochrane, Mr. C. Johnstone, and seven others, for a conspiracy to defraud the public. No one, it seems to us, can read the account given of the trial, or the remarks made upon it in Parliament, and retain a doubt of the guilt of the parties. Having been expelled from the House of Commons, the Electors of Westminster, without reading the trial or hearing it read, but merely on the assertion of Lord Cochrane himself, came to an unanimous resolution, declaring him innocent, and pronouncing him to be a *fit* person to represent *them* in Parliament. He has accordingly been re-elected.—We have here a good specimen of the nature of what may be called Mobocracy; in other words, a government composed of the Electors of Westminster. A man is found guilty, after a patient and solemn examination of his whole case by a jury of his peers, acting on their oath, in the presence of judges whose knowledge and uprightness are unimpeachable. The Electors of Westminster, on the statement of Lord Cochrane; a statement notoriously false in some of its parts, and unsupported by proof in all; proceed to arraign the verdict of this jury, and to pronounce Lord Cochrane an injured and

an innocent man. Were such a system as this to prevail, it is obvious there would be an end at once to all the securities we enjoy, under our happy constitution, for property, and even for life itself.—We are glad to find that the ignominious part of the punishment to which Lord Cochrane and his accomplices were sentenced, namely, the pillory, has been remitted.

4. The Duke of Wellington has been received on his return to Great Britain with the most distinguished honours. All classes of the community have vied with each other in testifying their respect and admiration of the hero who has been the grand instrument, in the hands of Divine Providence, of producing the happy results we have witnessed, and whose splendid achievements have shed unnumbered rays of glory around his country. He appeared in person in the House of Commons to return his acknowledgments for the thanks they had conferred upon him, and the rewards they had bestowed on his services. He was received with unbounded acclamations. The address of the Speaker on the occasion was peculiarly impressive.

* My Lord,—Since last I had the honour of addressing you from this place, a series of eventful years has elapsed; but none without some mark and note of your rising glory.

“The military triumphs which your valour has achieved upon the banks of the Douro and the Tago, of the Ebro and the Garonne, have called forth the spontaneous shouts of admiring nations. Those triumphs it is needless on this day to recount. Their names have been written by your conquering sword in the annals of Europe, and we shall hand them down with exultation to our children’s children.

“It is not, however, the grandeur of military success which has alone fixed our admiration, or commanded our applause; it has been that generous and lofty spirit which inspired your troops with unbounded confidence, and taught them to know that the day of battle was always a day of victory; that moral courage and enduring

fortitude which, in perilous times, when gloom and doubt had beset ordinary minds, stood, nevertheless, unshaken;—and that ascendancy of character, which, uniting the energies of jealous and rival nations, enabled you to wield, at will, the fate and fortunes of mighty empires.

“For the repeated Thanks and Grants bestowed upon you by this House, in gratitude for your many and eminent services, you have thought fit this day to offer us your acknowledgments; but this nation well knows that it is still largely your debtor. It owes to you the proud satisfaction, that, amidst the constellation of Illustrious Warriors, who have recently visited our country, we could present to them a leader of our own, to whom all, by common acclamation, conceded the pre-eminence; and when the will of Heaven, and the common destinies of our nature, shall have swept away the present generation, you will have left your great name an imperishable monument, exciting others to like deeds of glory, and serving at once to adorn, defend, and perpetuate, the existence of this country amongst the ruling nations of the earth.

“It now remains only, that we congratulate your Grace upon the high and important mission on which you are about to proceed;* and we doubt not, that the same splendid talents, so conspicuous in war, will maintain with equal authority, firmness, and temper, our national honour and interests in peace.”

5. The sum of 100,000*l.* has been voted by Parliament for the relief of the German sufferers.

6. The Congress will be opened at Vienna about the end of September. Lord Castlereagh is to go thither on the part of this country. We place much confidence in his exertions in favour of Africa, backed as he will be by the principal sovereigns of Europe, and carrying with him the unanimous sentiments of the British Parliament and the British Public.

* The Duke of Wellington is about to proceed as Ambassador to France.

OBITUARY.

SIR WILLIAM DOLBEN.

DIED, on the 20th of March, at Bury St. Edmund’s, in the 88th year of his age, Sir William Dolben, Bart. of Finedon in Northamptonshire; who represented the Uni-

versity of Oxford during many successive Parliaments, and was a member of the House of Commons nearly fifty years. In public life he was uniformly upright, active, and independent; warmly attached

to his king and country; the zealous advocate of the helpless and oppressed; "not weary in well doing," but ever giving full proof that he was "thoroughly furnished unto all good works." In private life, the affectionate husband, the tender parent, and the constant friend, shone conspicuously and uninterruptedly. All within his reach felt the cheering influence of his benevolence; and his was that heavenly grace, in its fullest and truest sense, which "seeketh not her own, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." He was a well-bred gentleman, and an accomplished scholar, with a modesty of deportment, a delicacy of feeling, a cheerfulness of spirit, and an equability of temper peculiarly his own. But fair as were these virtues, attractive as were these ornaments, what would they have been but "as sounding brass, and a tinkling cymbal," if he had not been endowed with that wisdom which cometh from above? He was a CHRISTIAN. He was "cheerful," for he "served God." He was gentle and unassuming, for his was "the meekness of wisdom." He was "a man greatly beloved;" not only "blameless and harmless," but "as a shining light in the world:" for while he was acknowledged by all to be the unwearied friend of his fellow-creatures, he was the faithful servant of his Lord and Master. He was "lovely in his life," for "he adorned the doctrine of God his Saviour in all things." He had "hope in his death," for he trusted that "by the obedience of Christ" he had been "made righteous." He "came to the grave in a full age, like as a shock of corn cometh in in his season;"—and his body is committed to the dust, in sure and certain hope that the "warfare" of the soldier of Christ is now "accomplished"—that the labourer, who has "borne the burden and heat of the day," is now receiving the recompense of his labours—that the "good and faithful servant,"

having here gained "other talents" than those committed to his trust, is called to "enter into the joy of his Lord"—and that the spirit of the "just man," washed in the blood of his ever-blessed Redeemer, is gone to be "made perfect" in the paradise of his Father and his God.

MISS JANE LUCY BENN.

THE subject of this memoir was cousin to the Misses Yeats, the very interesting account of whose happy deaths was recorded in your valuable miscellany for the months of May and June 1804. She was accustomed, with her parents and family, for the last two years, to attend at Bentinck Chapel. I visited her and her father, in their last illness; and was highly gratified by their great patience and resignation to the will of God. I send this account, in the hope that, if you approve of inserting it, it may, by the Divine blessing, prove edifying to others: and with most cordial wishes for the success of the CHRISTIAN OBSERVER,

I remain,

Your faithful and obedient Servant,
BASIL WOODD.

MISS JANE LUCY BENN was born at Highgate, May 19th, 1802. She was a child of a very good understanding; but her spirit was naturally high, and her temper irritable. Of this, at eight years of age she was sensible; she often lamented it with tears, and would earnestly pray for Divine grace to subdue her pride and irritability. To prayer she united her diligent endeavours; and by these means her temper was greatly softened and amended.

A few days before her death, she made the following remarks upon this subject; addressing her mother, she observed, "My bad temper, which I so often tried to conquer, see how my Saviour has changed it! He has always been good to me. This rod of his chastisement has been a staff to me. It was by

making me so long weak and ill that he gave me time to read my Bible and to think of him. How good is his Providence to all us children! He has afflicted papa for years; but it was to teach us, that we might learn resignation; for papa wanted no teaching. Sickness is a good thing; they, who have good health, cannot learn what sickness would teach them."—After this she referred to one of her brothers, and observed, "I think, however, that *he* wants encouragement more than affliction; for, though young, he already mourns for his sins."

It was remarkable, that although she was so young, she always kept a little purse devoted to the poor, and constantly put into it the half of whatever she received. When only six years old, she discovered great fondness for music, and would play upon the piano forte little pious strains, of which both the words and the tune were her own composing.

Miss Benn's general state of health was very delicate, although not confined to the house till within a few months of her death.

The affliction and lingering illness of her father appear to have been the means of great spiritual benefit to her. Although she was but ten years old when he died, and she scarcely survived him six months, yet she seems to have deeply sympathised in her parent's sorrow, and to have cherished in her mind all the practical lessons of so painful a visitation.

Mr. Benn was long and heavily afflicted with asthma. This terminated his valuable life on the 2d of August, 1812, at the age of 41. His soul seemed, particularly in his last illness, to have anticipated heaven; the remarks he made, which were recollected by his son, a youth of eleven years, and written down with great filial affection, are so very impressive, that I cannot forbear recording them. One of his frequent remarks was, "Humility consists in giving up our own will in every thing

to what we know to be the will of God." The last time he dined down stairs, in June, he was taken ill at table; and when one of his family, who assisted in getting him up stairs, burst into tears, he said, "These knees have never failed before for forty years; we must not complain now. The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord. Thank God, I have no will of my own, respecting life or death. I would not choose for myself, nor be in my own keeping."

On the first of August, he settled all his private and official concerns. He then lifted up his heart with great gratitude that he was enabled to do so much for his family, desired his funeral might be plain, and exclaimed, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me. Blessed is the man who trusteth in the Lord, and whose hope the Lord is."

The evening before his departure, he desired all his children to come into his chamber; and placing them around his dying bed, addressed them,—“You all know that I am soon going to be transplanted out of this world into a better. I hope I shall there be permitted to watch over you, and I trust in God you are all little Christians, all walking the same road, and will soon follow me. You all know *the road*; great pains have been taken to shew it to you. Where is it to be found?”—The children all instantly replied, “In the Bible.” The dying parent proceeded,—“Keep hold of that chain; it will never mislead you. When you are at a loss, if this or that be right, ask your Bible; see if your Saviour would have done so.” Addressing the elder children, he said, “Remember, you are to teach the younger; tell them all we have taught you, and try to make it a *pleasure*.”

Addressing his eldest son, he observed, “When you go into the world, and are exposed to persons who perhaps will ridicule the Sa-

viour's name and the Bible, do not listen to them; divert your mind by thinking of something else; pray for them, but do not speak of their faults to others; if you can, *secretly* tell them of it, in such a way as they will listen to; it may do them good; remember, they may not have had your advantages. Seek that society which will help you to *practise* your Bible; it will provide comfort for you, when friends forsake you. Every other comfort in this world has its drawback, and is not lasting. When you are in pain or suffering, write upon it, *THE ROAD TO HEAVEN.*"

It was Mr. Benn's custom so to arrange all his secular affairs, that Saturday evenings might be a preparation for Sunday. Upon this subject, he said to his children, "When you see people neglecting to keep holy the sabbath-day, pity and pray for them; be thankful that you are taught better. When you are at church, remember *where you are*, and *whom you are come to meet*. Repeat all the responses; bow at the name of CHRIST; as you come home, ask yourselves what good you have gained. Keep, if possible, to one church; go all *together* as a family; in the Church of England, you have the best prayers that ever were penned, and a service all but divine. On the Lord's day, remember to rejoice and be glad therein: neither visit nor receive visitors, if you can avoid it. The Church Catechism is taught as a lesson for youth, but it is to be practised as a rule through life. Remember, every day in the week, that you never leave your room without reading one chapter in the Bible; and then *walk* by it through the day. Be thankful to those who tell you of your faults; think yourselves the worse for being flattered; never speak ill of any one, nor, if possible, hear any thing unfavourable of another; we ought to feel, as if our very soul was *sullied* by slander. When you give to the poor, ask your heart, what is the motive:

do you give because the Bible commands it? There is charity in covering the faults of a fellow-creature, as well as in covering his naked body. As I trust we are travelling the same road to heaven, so I wish we should all lay our dust in the same tomb. You shall all go to Paddington Church-yard, and fix on our little spot."

During his long and painful illness, he never expressed one murmur or complaint. He would often say, "How can I look otherwise than happy, when there is written on all that concerns me, *His mercies are from everlasting to everlasting!*" When it was proposed that plasters should be applied to protect his bones, which had now almost penetrated the skin, he said with great feeling, "No; for I am ashamed to hold out my hand for another mercy, when I have so many."

Upon hearing the words of his Saviour Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," he said, "O Lord, I gladly hear the call, and come with all my heart and soul." When occasionally asked "how he was?" he would reply, "Very comfortable: I am upon a bed of roses."

When the clock struck twelve on Saturday night, he said, "Thank God, who has permitted us to see another Sabbath-day together. I can now say, I am going to heaven, clothed in my Saviour's robe of righteousness, and truly wish I could more loudly proclaim the goodness of God to me." After this he slept that night better than usual; and at nine on Sunday morning, conversed very cheerfully with Mrs. B—; when in an instant, without a sigh or groan, he smiled, looked up to heaven, and expired.

From this account of the last illness of the parent, I now return to Miss Benn.—She often spoke as if she thought that affliction was a peculiar favour which God had conferred upon her; and at the beginning of one of her coughs, she said, "Now

I have got something to be thankful for;" and, addressing her brother, said, "You see it was well for me that I read my Bible when in health: I can do nothing now."

Awakening at another time out of a very uneasy sleep, she observed, "Oh! how good is God to me that I have no pain in my stomach, although I have scarcely been able to eat for some days!"

Addressing Mrs. B., she said, "Mamma, I was long very unhappy about my sins; I often wept lest I should not go to heaven; so I prayed more earnestly for pardon, and read the Bible more, and I soon found myself more happy; for I saw that all sins were forgiven for the sake of Jesus Christ. Therefore now I feel happy; neither pain nor sickness affects me as before; I now consider it as a happiness to die."

She entered her father's room a few minutes after he expired, and looked at his corpse stedfastly. Then, to the astonishment of all present, without shedding a tear, and with a heavenly smile upon her countenance, she said, "I used to wish to die before my father; but I am glad I did not; for now I see how blessed it is to die and go to heaven. Now angels are rejoicing over my dear papa. It was, as it were, written on papa's door, As for me and my house, we will serve the Lord."

Six weeks previous to her death, she desired to be removed into the room in which her father died, and to have his chair, and his table, with his watch upon it, saying, "I wish to die where papa did."

She said to her elder sister, "If you live to see my brother a man of business, do not hurry to bed when he comes home at night, although you may be tired; but stop and talk half an hour with him about something good; it may put away the temptations the world may expose him to."

She was particularly attached to the observance of Christmas-day, and used to prepare for it with great

pleasure and solemnity. She called it her happiest day, and frequently expressed a desire to die upon it. Being fully persuaded that it would be the last she should ever enjoy in this world, she anxiously requested that she might have all her frocks, clothes, &c. to make into baby linen, to be ready for the poor on that day.

When Mrs. B. asked her, "Why are you so willing to leave us? Have you not every comfort this world can give?" She replied with great sweetness, "Yes, mamma, I have indeed; but they are not my God. In heaven there will be no sin to strive against. This is a place of trial, but heaven is a place of joy and glory."

One day, adverting to her having been reprov'd and rebuked for a supposed falsehood, Mrs. B. observed, "My little comfort, I was sorry for it;" she instantly said, "You need not be sorry for it; had you never reprov'd or rebuked me when I was wrong, I should not now have been your little comfort."

On Mrs. B.'s addressing her, "My patient child," she would say, "Do not praise me; that is not right; I wish I had more patience, I am always trying for it. When I was in pain with the blisters, my prayers used to be, that God would be pleased to remove my pain; but now I only pray for patience to bear what my God pleases." Twice, in her very last days, she remarked, "if God were to say, 'Jane Benn, you shall live to be old, and have all the good things of this world, and go to heaven at last; or I will take you now; which would you like best?' I would say, 'O Lord! if thou pleasest, take me now.' Is it not good of my Heavenly Father to take me now in, in my youth, out of the way of all temptations?"

When asked how she did, her usual answer was, "Pretty well, and very happy." To her friend, Mrs. L——, she wrote, "I am perfectly happy; I have no fears of death; death is not dying, but living;" and again, "I trust my sins are all for-

given; I love God, who made me, and has given me all my mercies; but I love God most, because he gave his Son to die for me."

On the Sunday night before her death, for the first time, she complained of great pain; after this, convulsions succeeded, and it was thought that she was gone. Soon, however, she revived, raised her hands from the pillow which lay before her, and, lifting them up in the attitude of prayer, fixed her eyes towards heaven nearly for a quarter of an hour. Then dropping on the pillow again, she said, "I am safe and happy; his everlasting arms are underneath me." She then prayed earnestly that God would bless her beloved mother, and gave a solemn and affecting charge to her brothers and sisters to be affectionate, dutiful, and obedient to her.

To her elder brother she said, "You must now be an husband to mamma; we shall all soon meet again." After this she exclaimed, "O my Father, take me to thy heavenly kingdom, take me to thy holy habitation; O my Father, come quickly."

As she finished this sentence, Mrs. B——, who was supporting her, added—"if it please thee."—She instantly looked up to heaven, and with peculiar emphasis lisped out, "O for grace to add my mother's prayer!"

The period now drew near when all pain was to cease, and glory to commence for ever.

On the 29th December 1812, a few hours before her departure, she cried out with great feeling, "O

Father, look upon me, for Jesus Christ's sake." Mrs. B—— said, "My dear love, I doubt not he is looking upon you." She replied, "What, does *he* look upon such a worm as me!"—Her eyes at this moment seemed to notice her night dress, which had been accidentally torn; and Mrs. B—— said, "My Jane, never mind your clothes being torn; you know your Saviour had no where to lay his head." She answered, "No;—but I am unworthy of these torn clothes—I am a sinner."

The last words she was heard to utter were these, which she spoke with death in her countenance, but with humble confidence and delicate feeling, "O my Father; I have no Father, but thee; take me to thy holy habitation."

Mrs. B—— observed, "you have not now long to wait; perhaps in half an hour you may be in heaven." She looked with a most divine and affectionate smile, and said, "I know it, mamma."

In about twenty minutes after this, without a sigh or groan, her happy spirit took its flight, and mortality was exchanged for life everlasting.

Thus died Miss Jane Lucy Benn, aged ten years and seven months.

May all who read this memoir imitate her piety to God, her love to her Saviour, her filial affection to her parents, her concern for the spiritual welfare of her brothers and her sisters, her delight in doing good! Then may they hope to die the death of the righteous, and that their latter end may be like hers.

ANSWERS TO CORRESPONDENTS.

The communication of Mr. STORRY; the Obituary of a Lady who died at the Hot-Wells; T. Y.; C. C.'s three papers; MONITOR; Y. Z.; THEOGNIS; PARENS; E. N.; PHILOMATHES; G. W.; M. G., have come to hand.—The papers of J. C. have been at the Publisher's for some months.